

HISTORY OF
Tugalo Baptist Association



Rev. J. F. Goode



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HISTORY OF
TUGALO BAPTIST
ASSOCIATION

BY
REV. J. F. GOODE ✓



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FOREWORD.

ON Tuesday, September 11th, during the 1923 session of the Tugalo Baptist Association, the following resolution was passed:

“BE IT RESOLVED, That Claude Bond, G. C. Stead and E. E. Woodson be appointed to examine the manuscript of Bro. J. F. Goode’s “History of the Tugalo Baptist Association,” and report back to this session the advisability of having the same published.”

On the following day the committee reported that the book should be published, if possible, at an early date, and the following resolution was unanimously adopted:

“BE IT RESOLVED, That the committee appointed at yesterday’s session of this Association, relative to “Goode’s History of the Association,” be continued and empowered to solicit the aid of such business men as is necessary to finance the proposition.”

The Tugalo is one of the oldest and largest Associations in this State. It has a remarkable history, which should be preserved. No one is better qualified to write this history than Rev. J. F. Goode, who has been actively engaged in pastoral work throughout the Association during the past half century. He has devoted a great deal of time and effort to the preparation of this manuscript, and we feel that he has rendered a great service to the Association, and made a worthy contribution to the Baptist history of the State. We heartily commend this book to the brethren, and feel confident that it will receive a ready response.

We have acted in accordance with the foregoing resolutions, and have succeeded in having the book published. We feel very grateful to those interested friends whose assistance has made its publication possible.

CLAUDE BOND,
G. C. STEAD,
E. E. WOODSON,

Committee.

Toccoa, Georgia,
July 1st, 1924.

DEDICATION.

TO THE MEMORY OF THE

FAITHFUL, CONSECRATED PIONEER BAPTIST PREACHERS,
Who under great and trying disadvantages, and circumstances, with little and in many instances no compensation, cheerfully gave themselves to the self-sacrificing work of evangelizing this destitute section, sowing the seeds of Gospel truth, and planting the Baptist faith throughout this beautiful region of the State, devoting their lives and labors to the planting and developing the churches, and pushing forward the cause of missions, education and other benevolent enterprises fostered by the Tugalo Association, of which they were honored founders, this book is most lovingly dedicated by

THE AUTHOR.

INTRODUCTION OF BAPTIST SENTIMENTS INTO THE STATE.

ACCORDING to Campbell's "History of Georgia Baptists," Daniel Marshall was the first Baptist minister to settle in the State, and to him we owe the introduction of Baptist principles in Georgia.

He constituted the church at Kiokee, in 1772. *This was the first Baptist Church ever constituted in Georgia.* At this time he was the only ordained Baptist minister in the State, but besides him, there were several zealous licentiates, i.e., Abraham Marshall, Sanders Walker, Solomon Thompson and Alexander Scott. By these the word of the Lord was proclaimed through all the upper country, and the scattered sheep of Christ were gathered into the fold from the remotest frontiers. Thus the word of the Lord ran and was glorified, believers abundantly multiplied, and the church greatly enlarged.

The Georgia Association was the first organization of the kind ever formed in the State, and was composed of the following named churches: Kiokee, Fishing Creek, Uptons Creek and Reds Creek. Benedict, in his "History of the Baptists," seems to admit that the Association was formed at Kiokee, but Rev. Mr. Sherwood, in his "Gazettier of Georgia," places it at Fishing Creek Church. Benedict and Sherwood, however, agree that it was constituted in 1784. No other Association was constituted in Georgia till 1794, when the Hepzibah was organized. Then followed in succession the Sarepta, in 1799, the Savannah River, 1802, the Ocmulga, 1810, the Ebenezer, 1814, the Piedmont, 1817, and the Tugalo,

1818. Churches having sprung up in the different settlements (for the State was rapidly being settled up) and the distance sometimes traveled and the want of facilities to reach the Association, naturally led as the frontiers were settled, to the formation of other Associations.

In recording the historical facts connected with the Tugalo Association, we thought it proper to give this brief outline of the early settlement of Baptists in Georgia, which led to the formation of that body whose history is contained in the following pages, divided as follows:

1. From its organization in 1818, to 1838, twenty years, Formative Period.
2. From 1838 to the present, 1923, Rise and Progress of Missions.
3. Historical sketches of the churches.
4. Biographical sketches.

PREFACE.

No attempt has ever before been made to obtain a history of the Tugalo Association. As far back as 1880, at the Session at Shoal Creek, Dr. T. G. Underwood, Dr. A. W. Brawner and Asa Avery were appointed to prepare a history of one church each, and report to the next session of the body, which they accordingly did, it being the intention at that time to continue this work from year to year until a history of each church had been written and published in the minutes. This work was discontinued after a few years. Had this commendable work been carried out, it would have saved the writer of these pages an untold amount of labor.

Having an ardent desire to rescue from oblivion some valuable Baptist history, and being the oldest living minister belonging to the body, both in age and point of service, after conferring with a number of the pastors and leading men in the Association, I concluded as far as lay in my power, to comply with the request of my brethren. That the work would be laborious, delicate and responsible, I knew. It has not been my purpose in the present work to give anything like a detailed account of all the annual proceedings of the Association, but I trust enough has been given to preserve the important historical facts connected with the body.

Beginning with its organization in 1818, I have traced the history of the body through every succeeding session to the present (1923), giving the time and place of each meeting, with so much of the proceedings as was deemed of special importance. I have given in connection with

the Association a brief historical sketch of each separate church now composing the body, together with short biographical sketches of deceased ministers, whose lives and labors have been devoted to its rise and progress. In preparing this work the records have been carefully examined and closely followed. For the biographical sketches I am indebted to relatives and friends of the deceased who have generously contributed. When I have used the exact language of another, it has been indicated by quotation marks without giving the name of the author, which in many instances has not come to hand.

In preparing the historical sketches of the churches I have used such data as was obtainable. In many instances the records were so mutilated that it was impossible to give anything like a connected history, and much of the records of many of the churches has been destroyed. The Association formerly embraced a large part of the territory between Seneca and Tugalo Rivers. Many sessions of the body were held at churches embraced in that territory. She also embraced all the territory of Rabun, Habersham, and what was then Franklin, but is now Banks County, and also a portion of Hall County, besides the territory which is now Hart County and a small portion of Elbert County. The Mountain, Clarkesville, Liberty and several churches belonging to Chattahoochee Associations in Georgia, and the Beaverdam in South Carolina, were composed of churches formerly members of the Tugalo.

I have been accumulating material for the present volume for a number of years, much of which would have been otherwise lost. Though my success has been by no means commensurate with my wishes and efforts, yet I trust that my labor has not been entirely in vain. If the Christians now on the stage will emulate the examples presented for their imitation in the following pages, it is confidently believed that they and the world will be the better for it. My object from the first has been to rescue from oblivion the names and deeds of

some, at least, who have glorified God by their self-sacrificing work and labors of love, a service which was freely rendered without compensation. It is also hoped that the recital of their trials and sufferings may stimulate the living. It is a matter of profound regret that the deeds of many of these faithful pioneer fathers will never be recorded in human annals, their very names having perished from among men, though they are written in the Book of Life.

The present and future generations of the "Tugalo Association," as well as other Associations of which she is the honored mother, should never forget that it is, under God, to the wisdom and zeal of the fathers of Israel that we owe our present strength and prosperity. It is the memory of such men these pages are designed to preserve and perpetuate. It is not pretended that the following pages are either complete or entirely free from error. But it is as complete as patience and careful investigation on the part of the author has enabled him to make it with the materials he has been able to command, and if there are errors, they are believed to be immaterial.

That this brief history may prove interesting, suggestive and profitable to the reader is my sincere and earnest prayer.

J. F. GOODE.

Toccoa, Georgia.

The Formative Period

TUGALO ASSOCIATION FORMED

ON the 12th day of September, 1818, delegates from the following named churches met at Poplar Springs Church, in Franklin County, and after a sermon by Isam Goss, elected Dozier Thornton, Moderator, and Isam Goss, Clerk. They then proceeded to effect a permanent organization, by enrolling the names of the delegates who were present, with letters showing their appointment by their respective churches.

<i>Church</i>	<i>County</i>	<i>Delegates</i>
1. Chauga	Pendleton, S. C.....	Wm. Shed, David Barton
2. Double Branches.	Franklin County, Ga..	C. Donahoo, J. Attaway
3. Eastanollee	Franklin County, Ga..	Abel White, J. Stonecypher
4. Nails Creek.....	Franklin County, Ga..	E. Harber, Z. Chandler
5. Line Church.....	Franklin County, Ga..	L. Meeks, J. Holcomb
6. Leatherwood	Franklin County, Ga..	Stephen Poe, Geo. Deavors
7. Hunters Creek...	Franklin County, Ga..	F. Calloway, Sr., G. Thomason
8. Poplar Springs ..	Franklin County, Ga..	F. Calloway, Jr., Joe Chandler
9. Liberty	Pendleton, S. C.....	Joe Williams, Jesse Dobbs
10. Tugalo River....	Franklin County, Ga..	Thos. Gilbert, John Cleveland
11. Beaverdam	Pendleton, S. C.....	Geo. Vandiver, Sam Earle

of these ordinances, and we believe that the true mode of baptism is by immersion.

10. We believe in the resurrection of the dead, and a general judgment.
11. We believe the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.
12. We believe that no ministers have a right to the administration of the ordinance only such as are regularly called and come under the imposition of hands by a Presbytery.

CONSTITUTION OF THE TUGALO ASSOCIATION UNITED IN AN ASSOCIATE CAPACITY

We, the United Baptist Churches of Christ in Georgia and South Carolina, east and west of Tugalo River, having been regularly baptized upon a profession of our faith in Christ, are convinced of the necessity of a combination of churches in order to perpetuate a union amongst us and preserve and maintain a correspondence with each other in our union.

We, therefore, purpose to maintain and keep the order and rules of an Association according to the following plans:

Article 1st. The Association shall be composed of members chosen by the different churches in our union, who, on producing letters from their respective churches certifying their appointment, shall be entitled to a seat.

2nd. The members thus chosen and convened shall be known by the name of the Tugalo Baptist Association, who shall have no coercive power to Lord it over God's heritage or to infringe on any of the internal rights of the churches in union, but shall only be considered as an advisory council in all matters respecting internal concerns. Nevertheless, it becomes necessary to attend to some uniform rules of proceedings in order to maintain our union and Christian fellowship amongst ourselves: viz., When an offence may be committed by one church against another, that it shall be the duty of the church to labor with the offender for satisfaction, and if she fails of success she shall call in the aid of two or more churches in union to assist in the labors, and if finally satisfaction (in the opinion of the helps called in), cannot be obtained, then the aggrieved church may bring the case before the Association, who are bound to act upon it, and also, when a serious difference may arise in an individual church, which they, themselves (after all due labors had), cannot reconcile, they shall call in the aid of two or more sister churches in the union to assist in the work, and if finally satisfaction (in the opinion

of the helps called in), is not obtained, the case may then be brought before the Association, who shall act on it, and further to illustrate the mode of proceeding in the above cases, reference shall be had to the 18th chapter of the Gospel by Matthew, and other scriptures which respect discipline for the bringing to trial and determining on the case of an individual member in an individual church, and the Association will take cognizance of no case of the above kind unless the above proceedings have been previously had thereon.

3rd. The letters from the different churches shall express their members in fellowship, those baptized, received by letter, dismissed, excommunicated and dead since our last Association, which shall be read and the messengers' names enrolled.

4th. Every church in the union shall be entitled to a representation of two members and we advise no more.

5th. Churches may be admitted into this union who shall petition by letter and messengers, and upon examination (if found orthodox and orderly), shall be received by the Association and manifested by the Moderator giving the right hand.

6th. The Association, when convened, shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

7th. The Association shall appoint a Moderator and Clerk from among themselves for the time being, whose duty it shall be to see that the rules of decorum are attended to, to take the opinion of the Association on all questions properly brought before it.

8th. The Association shall have power to exclude any church from this union, who shall deviate from the orthodox principles of the Gospel.

9th. The Association shall endeavor to furnish the churches with the minutes of their proceedings.

10th. Every query sent by a church who has labored on it and division taken place, shall be taken up by the Association and not otherwise.

11th. Any church in our union, having a member possessed of preaching talents, and who is a candidate for the ministry, whom she deems worthy of credentials, shall call a Presbytery of members of our union to officiate, and said Presbytery shall in all cases of ordination, both as ministers and deacons or constitutors of churches, be regulated by the Gospel of Christ.

12th. The Association shall not adjourn until they have gone through the business, except in extraordinary cases.

13th. The minutes of the Association shall be read and corrected (if need be), and signed by the Moderator and attested by the Clerk before the Association rises.

14th. The Association shall in all cases be governed by a majority of the members present.

15th. Amendments to this plan or form of government may be made at any time, when a majority of the Association may deem it necessary.

RULES OF DECORUM

- 1st. The Association shall be opened and closed by prayer.
- 2nd. A Moderator and Clerk shall be chosen by the suffrages of the members present.
- 3rd. The Moderator shall be deemed a Judge of Order and shall have a right to call to order at any time.
- 4th. Any member not satisfied with his decision on any point of order may appeal to the Association on the same day, but on no other time.
- 5th. But one person shall speak at a time, and he shall rise to his feet and on obtaining leave shall proceed.
- 6th. The Moderator, when addressed for leave of speech, shall signify the same by the naming of them or otherwise.
- 7th. No member shall be interrupted while speaking unless he depart from the subject in hand or use words of personal reflection, and every motion made and seconded shall come under the consideration of the Association, unless it be withdrawn by him who made it.
- 8th. Every case taken up by the Association shall be first decided on or withdrawn before another is offered.
- 9th. When anything is taken up the Association after allowing time for the debate, the Moderator shall take the question, and those in favor of the thing proposed shall rise to their feet, and those against it shall keep their seats.
- 10th. The Moderator shall pronounce the decision before the standers take their seats.
- 11th. No person shall depart the service of the Association without leave.
- 12th. The appellation of Brother shall be used in our address to one another.
- 13th. The names of the members shall be called as often as the Association may direct.
- 14th. No member shall be allowed in any practice that has a tendency to interrupt in time of a public speech.
- 15th. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoint some other member to the seat while he is speaking, but shall not vote unless the Association be equally divided.
- 16th. Any person breaking this decorum shall be reprov'd at the discretion of the Association, but only on the day the breach is made.

The next meeting of the Association was held with the church at Eastanollee, then Franklin (now Stephens County), Georgia, on Saturday before the third Sunday in September, 1819. The introductory sermon was preached by R. Pastwood, from John 10:9, "I am the

door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture.”

We find George Vandiver was re-elected Moderator, but James R. Wyly was chosen Clerk. At this meeting fifteen churches were enrolled, representing a total membership of 718. The minutes give no information whatever as to the number of ordained ministers. George Vandiver, Littleton Meeks, R. Pastwood, Francis Calloway, Sr., Francis Calloway, Jr., and Isaiah Harber were evidently ordained Ministers and actively engaged in promoting the cause of Christ, as will appear more fully in subsequent portions of this history. It is worthy of notice that Adiel Sherwood, D.D., attended this session and preached on the Sabbath at 11 o'clock, A. M. Contributions from the Churches at this session amounted to \$33.18 $\frac{3}{4}$, which together with balance on hand makes \$41.18 $\frac{3}{4}$.

A casual view would lead to the conclusion that no business of special importance was transacted at this meeting. However, we notice that correspondents were appointed to sister Associations. A circular letter had been prepared, and was read and ordered printed in the minutes, and doubtless on the Sabbath Dr. Sherwood, author of “Sherwood’s Notes on the Prophecies,” and who is given honorable mention in Campbell’s “History of Georgia Baptists,” delivered a message which thrilled the souls of his audience. They were laying a good foundation against the time to come, for they were making possible the more extensive work in which we are today engaged.

The third annual session of the body was held with Hunters Creek Church on the Saturday before the third Sabbath in September, 1820. The introductory sermon was preached by George Vandiver, from Colossians 1:28: “Whom we preach warning all men.” George Vandiver was again chosen Moderator, and Benjamin Cleveland was elected Clerk. Wahoo Creek Church, in Hall County, was received as a member at this session. Corresponding letters were received and read from three Associations, viz.: Saluda, Georgia and

Sarepta. Three sermons were preached on Sunday by the following: Bennett, Davis and Matthews.

Contributions from the churches for this year were \$30.68 $\frac{3}{4}$. The Clerk was instructed to superintend the printing and distribution of the minutes, and was allowed \$10.00 for his services. The Association at this session numbered 17 churches, with a total membership of 641, which shows a decrease in membership in one year when she only numbered 15 churches of 77 members. The Church at Beaver Dam sent in the following query:

QUERY—"What shall we do with a person who applies to us for fellowship who has been baptized on the profession of their faith, dipped three times face foremost?"

Answered as follows: "We believe such baptisms not valid, therefore we advise the churches not to receive such persons on such baptism." [He must have been a Dunkard.—AUTHOR.]

It appears that the following was their order of business in those days:

Meet on Saturday, and after the introductory sermon, 1. Enroll names of delegates; 2. Elect Moderator and Clerk; 3. Offer opportunity to churches wishing to unite with the Association; 4. Receive messengers from corresponding Associations; 5. Appoint correspondents to other Associations; 6. Appoint committee to arrange preaching service for Sunday.

After the preaching committee made its report, the business of the body was adjourned to Monday, when the delegates returned and on Monday took up and completed the work on Monday and Tuesday.

The fourth annual session of the body was held in July, 1821, at Double Branches Church, Franklin County, Georgia, five miles southeast of Carnesville. The introductory sermon was preached by Littleton Meeks, from Hebrews 1:1-2. At this session Littleton Meeks was chosen Moderator, and Benjamin Cleveland was re-elected Clerk. The churches at Mud Creek, in Habersham County, Georgia; Seneca River, in Pendleton, S. C., and Dewberry, in Hall County, Georgia, were received into the union at this time. Jesse Mercer, D.D.,

and —— Hillman were present as correspondents from the Georgia Association. From Sarepta, Milner and Bledsoe, each of these brethren presented a letter showing their appointment and presented minutes of their respective Associations. It appears that for many years the only business transacted on Saturday was preaching the introductory sermon, reading letters from the churches, enrolling the names of delegates, electing officers, and appointing a committee to arrange preaching for Sunday. The business of the body was then adjourned over to Monday.

The Committee on Preaching reported the following order for Sunday, beginning at 10 A. M.: Bledsoe, first; Hillman, second; Mercer, third, and Davis to conclude. Sunday being a rainy day, Bledsoe alone occupied the stand. On Monday, however, the record shows that Hillman, Mercer and Davis all preached to a large and attentive audience. On Monday the circular letter prepared by Stephen White was read, adopted, and ordered printed in the minutes. In this letter the author "deplores the destitution in the frontier parts of the Association," and insists that ministers of this body arrange to visit those destitute parts, and to request the ministers of other associations to take the same under consideration. Appointed correspondents to the Saluda, Sarepta and Georgia Associations. The body at this time was composed of 18 churches, with a total membership of 804, and it was decided to appoint a committee, consisting of Sandford Vandiver, Stephen White, and Littleton Meeks, to divide the Association into not less than three nor more than four union meeting districts; and that they make their report at the next session of this body. At that time general meetings were appointed as follows: At Nails Creek Church, in Franklin County; at Currahee Church, in Habersham County, and Liberty, in Hall County, care being taken that they should be so arranged as not to conflict with each other.

Contributions for all purposes amounted to \$33.81¼.

The fifth session of the body was held at the Line Church, in Habersham (now Banks) County, on the

14th, 15th, 16th, and 17th of September, 1822. This church is situated about seven miles southeast of Cornelia, Georgia, and is still doing good work under the administration of Rev. S. E. Macomson, the present efficient pastor. The introductory sermon was preached by Francis Calloway, from Genesis 45:24. Letters were read from twenty-two churches. Littleton Meeks was continued as Moderator, and Hiram R. Skelton was elected Clerk. After reading the constitution and rules of decorum, three churches, viz.: Bethlehem and Nauchee, in Habersham, and Liberty, in Hall County, applied for membership and were received. The following brethren were present as Messengers, viz.: from the Hepzibah, C. Bateman and E. Perryman; from the Sarepta, R. Thornton and — Jones; from the Saluda, D. Quales and Sandford Vandiver.

RESOLVED, That the method of visiting of letter correspondence be by a committee, and appointed Brethren Candidge, Posey, Chandler, White and Earle, committee.

The journal says:

On Sunday, Sandford Vandiver, Humphrey, Posey, and M. Reaves, preached to large audiences, and we hope the Word had a good effect on the people.

The Church at Mud Creek sent the following query:

When a presbytery of three ministers are called to ordain a minister, shall two of them perform ordination when the third refuses to act, or does not attend? Answer, We think two ordained ministers may form a presbytery, but in case of three attending, they should all concur.

Timber Ridge Church put the body on notice that one William B. A. Wallis was an excluded member from that church, and had refused to return his certificate of ordination to the church. The committee appointed at last session to divide the Association into union meeting districts, reported as follows: All the churches in the territory between Seneca and Tugalo Rivers form the first district. All that part which lies southeast of Hawkins old line form the second. (Hawkins old line

was the line at that time between Franklin and Habersham Counties. The line referred to is what was formerly known as the old line road, running by Damascus Church, crossing Middle River at Ragsdales Bridge, on by Tates Creek Church, crossing Leatherwood Creek, thence along the ridge and intersecting with the Red Hollow Road near the Green ford on Broad River.) All northwest from the line described includes the churches in Habersham, Rabun, and Hall Counties.

That the reader of these pages get a better knowledge of the territory embraced by the Association at the date mentioned, we here give the name and location, county and state, in which they were located:

First District—Pendleton, S. C., Conneross; Pendleton, S. C., Liberty; Pendleton, S. C., Perkins Creek; Pendleton, S. C., Chauga; Pendleton, S. C., Beaverdam; Pendleton, S. C., Seneca River.

Second District—Elbert County, Ga., Henrys; Franklin County, Ga., Eastanollee; Franklin County, Ga., Poplar Springs; Franklin County, Ga., Tugalo River; Franklin County, Ga., Middle River; Franklin County, Ga., Hunters Creek; Franklin County, Ga., Double Branches.

Third District—Habersham County, Ga., Mud Creek; Habersham County, Ga., Leatherwood; Habersham County, Ga., Line; Habersham County, Ga., Bethlehem; Habersham County, Ga., Nacoochee; Hall County, Ga., Wahoo; Hall County, Ga., Dewberry; Hall County, Ga., Timber Ridge; Hall County, Ga., Liberty; Rabun County, Ga., Stekoe.

The Association was bounded at this time (1822) on the east by Seneca River, on the west by Chattahoochee River, on the north by North Carolina, and on the south by the lower line of Franklin County. One church, Henrys, being across the line in then Elbert, now Hart, County, Georgia.

The next year the Association met at Chauga, Pendleton District, South Carolina, September 18th, 1823. Elected L. Meeks, Moderator, and William Ledbetter, Clerk.

Received into the body at this session Yellow Creek, a newly-constituted church in Hall County, and enrolled names of her delegates. Received correspondents from

the Saluda, Sarepta and Georgia Associations, in Georgia, and French Broad, in North Carolina. Also received a package of minutes from the General Association of Georgia by the hand of Jesse Mercer, D.D., "and notwithstanding our high regard for that body, yet we see no necessity for a General Association"; appointed correspondents also to the above-named Associations, the General Association of Georgia excepted. Judging from what we have already seen of previous meetings, the main object of the Association at that time was to preach the gospel and "strengthen the churches in the faith."

During this period the reins of discipline were held with a firm and steady grasp in all the churches, while the Association watched her doors with a jealous eye, examining carefully the minutes, letters, and credentials of all corresponding Associations and messengers, lest she be imposed upon by "A wolf in sheep's clothing."

At the same time her "motto" was harmony and goodwill among *all the churches and all the brethren*, sending conciliatory counsels to restore peace and friendship wherever a disruption had occurred between churches or brethren. It appears that at each annual meeting they read the constitution and rules of decorum.

The Association now numbered 23 churches and ten ordained ministers. On the Sabbath, Adam (a man of color), Posey and Mercer, occupied the stand, and preached with seeming favorable results.

The next meeting of the body was held at Henrys Church, Elbert County, Georgia, September 18th, 1824. The introductory sermon was preached by Stephen White, from Hebrews 13:1: "Let brotherly love continue." We quote a few of these old texts, simply to show the burden of thought in that day.

Littleton Meeks was again chosen Moderator, and William Ledbetter, Clerk. Tesantee and Mossy Creek, two newly-constituted churches in Habersham County, were received at this session; also received the church at Holly Springs, in Elbert County, from the Sarepta Asso-

ciation, by letter. Correspondents with letters and minutes were received from the Georgia, Adiel Sherwood, D.D., and Jesse Mercer, D.D., from the Saluda, Sandford Vandiver and J. Burress, from the Sarepta, Thornton and Dillard from the French Broad, Humphrey, Posey and ——— Kimsey, Meeks, Calloway, Ledbetter, White and Chandler were appointed to arrange order of business for the present session and to write corresponding letters. Sherwood, Posey and Mercer occupied the platform on Sunday and preached to an immense multitude. A letter and report was read from the General Association of the United States, and a resolution was passed cordially recommending the patronage by the church of *Latter Day Luminary*, and the *Columbian Star*, published at Washington, D. C., edited and published by John S. Meecham.

Again refused to correspond with the General Association of Georgia. All the churches were requested to observe July 4th, by holding religious service at their respective places of worship. (How different from the way the day is now observed!) William Ledbetter, who was appointed at last session, read the circular letter which was adopted. None of these letters prepared and read from year to year appear in the minutes.

Tuesday appears to have been spent in considering and answering the following queries:

“What is to be done with a preacher who declares himself to be a separate Baptist, and has no fellowship with those who hold the doctrine of election?” Answer: “A minister making a public declaration of such principles should be dealt with according to the Gospel, and should he not give satisfaction, excluded.” “What will a church do when they choose a preacher who they deem in good order, but find him to the reverse?” Answer: “Put such an one from among you, if the church can procure gospel evidence of his disorder.” “What shall we do when a minister is guilty of gross immorality, and stands indicted for an assault with intent to murder, and still remains in fellowship in the church to which he belongs, or sent to sit in the Association?” Answer: “We think such a minister is not in order to preach, for they that bear the vessels of the Lord should keep clean hands, and we think such churches in error to send such ministers to sit in the Association.”

Recommended that Saturday before the fourth Sunday in March be observed as a day of fasting and prayer. The minutes close with statement that brotherly love has prevailed throughout the entire association.

The Association at this session had a total membership of 991. Three sermons were preached on Sunday, one each by Sherwood, Mercer and Posey.

The next annual session of the body was held at Yellow Creek Church, in Hall County, Georgia, convening on the 17th day of September, 1825, and continuing four days.

After the introductory sermon by George Vandiver, from Ephesians 5:1, read the letters and enrolled the names of delegates from the churches, elected George Vandiver, Moderator; William Ledbetter was continued as Clerk. The churches at Clarks Creek, in Franklin County, and Providence, in Habersham County, newly-constituted churches, were received into the body at this time. Received and appointed correspondents to the French Broad, Sarepta and Georgia Associations. Appointed Walker, Gray, Posey and Thornton to preach on the Sabbath. The minutes state that

We are at a loss to describe the feelings further than to say that the congregation was mostly bathed in silent tears and rejoicing by almost all the brethren.

A motion was again made to correspond with the General Association of Georgia, but a majority was not favorable. Dismissed the churches at Yellow Creek, Tesantee, Mossy Creek, Wahoo and Dewberry, to form a new Association. (Presumably the Chattahoochee.)

Notice was given to the body at this time that Benton Stark was excluded from the church at Tugalo River on the 2nd day of September, 1825, and has been preaching in disorder. Appointed a committee consisting of Meeks, Calloway, Crocker and Ledbetter to draw up a uniform rule of discipline for the churches, and report at next Association.

Appointed union meetings as follows: Double Branches, Franklin County, Friday before the third

Sunday in July; at Bethlehem Church, Habersham County, on Friday before first Sunday in August; at Perkins Creek, Pendleton, S. C., on Friday before the fifth Sunday in August.

The ninth annual session of the body met at Beavertown Church, Pendleton District, South Carolina, on Saturday before the third Sabbath in September, 1826.

Introductory sermon by Peter Kuykendall, from Acts 17:23. After reading the letters and enrolling the names of delegates, elected Littleton Meeks, Moderator, and John Crocker, Clerk. Received correspondents with letters and minutes from the following Associations: French Broad, H. Posey; Sarepta, R. Thornton and — Brown from the Saluda, S. Vandiver and — McGee, Chattahoochee, Bro. Obar, Georgia, Jesse Mercer from the Yellow River, Colly and Still.

The committee on preaching announced the stand would be occupied on Sunday by the following brethren, in the order of their names: S. Vandiver, J. Colly, Jesse Mercer, and H. Posey. Adjourned till Monday, 9 A. M. Speaking of the Sunday service, the Clerk states that earnest attention and deep interest was manifested by the great body of hearers, and it is believed that the word preached was seed sown in good ground, which shall produce an abundant harvest of precious souls.

The committee appointed at last session to draw up a uniform rule of discipline for the churches presented their rules but they were not adopted. A query was sent up from the French Broad Association, N. C., as follows:

“Shall we baptize persons who have been once baptized in gospel order on their professing to have been deceived, but now that they have obtained religion?”

Answered in the negative. The circular letter was read and approved and Bro. Dawson appointed to write the next.

Appointed union meetings as follows: At Middle River, on Friday before the fifth Sunday in July; at

Mud Creek on Friday before the third Sunday in July; at Conneross the Friday before the third Sunday in August.

The death of old Father Cleveland is mentioned in very touching language, with the statement that he had been a minister for fifty years, and was eighty-seven years of age at the time of his death. How unfortunate it is that the Baptists of today have no means of knowing of the life and work, privations and hardships through which the pioneer preachers of one hundred years ago were called to pass.

The Association at this meeting was composed of 23 churches, 88 members having been received by baptism since last Association. Seventeen members had been excluded, and the total membership was 1105 persons.

In 1827, the Association convened again at Hunters Creek. Twenty-two churches were represented. Introductory sermon by Robert McMinn. After reading letters from the churches and enrolling the names of delegates, elected Francis Calloway, Moderator, and Thomas Dawson, Clerk. Received correspondents from the Georgia, Sarepta, Yellow River and Saluda Associations; also appointed correspondents to same. As was customary, on Sunday immense crowds gathered and four sermons were preached. On Monday the circular letter was read and adopted. At this meeting the Sunday school is mentioned for the first time, in the form of the following query:

“Would it not be better for children to be assembled together in Sunday Schools on the Lord’s Day?” Answer: “We think it would be better, and recommend that the churches encourage Sunday Schools among them on every Sunday meeting.”

The eleventh annual session of the body met at Bethlehem Church, Habersham County, Georgia, September 20th, 1828. After the introductory sermon by L. Meeks, received letters and enrolled names of delegates from the churches. Elected George Vandiver, Moderator, and John Crocker, Clerk. Correspondence received from sister Associations, also correspondents appointed. Ap-

pointed the next meeting at Conneross Church, Pendleton, S. C. The church at Shoal Creek inquires:

“If it would hurt the feelings of the Association if they were to admit to the privileges of the church a man who had been baptised by the Dunkard.” Answer: “We think it a bad precedent.”

The church at Double Branches wants to know

“What method a church should pursue in restoring a minister after being excluded and his credentials taken from him?” Answered as follows: “We recommend that the same authority be called to his restoration to the ministry as was had in his ordination.”

Appointed Friday before the third Sunday in April next, as the day of humiliation, fasting and prayer. Advertised one Abner Jordan as an excluded member from Holly Springs Church, in Elbert County, and unworthy of membership in any church of our order. Adjourned.

GEORGE VANDIVER, *Moderator.*

JOHN CROCKER, *Clerk.*

The twelfth annual session was held with the Church at Conneross, Pickens District, S. C., September 21st, 1829. After the introductory sermon by Henry David, from Isaiah 40:11, the Association was duly organized by reading letters from the churches and enrolling the names of delegates. Elected Littleton Meeks, Moderator, and Henry F. Chandler, Clerk. Opened a door for the reception of churches, and received Mineral Springs, Franklin County, Georgia; Holly Springs, Pickens District, S. C.; Antioch, Habersham County, Georgia; Timmons Creek, Habersham County, Georgia, and seated their delegates. Bennett, Hymer, Posey and Pearson occupied the pulpit on Sunday, and the record states that “a large multitude appeared solemn and serious.” After reading the decorum, four ministers of the body were asked to volunteer their services to ride and preach, each three months, and visit the different churches and destitute places in the bounds of the Association. James

R. Smith, Lewis Ballard, John Bramlett and Samuel Hymer offered their services.

The thirteenth meeting of the body convened at New Liberty Church, Habersham County, Georgia, September 18th, 1830. Introductory sermon by John Bramlett, from 1st Corinthians, 13:3. Elected Samuel Hymer, Moderator, H. F. Chandler, Clerk. As was customary on Sunday, vast multitudes were preached to by S. Vandiver, J. Colly, J. P. Marshall and H. Posey, with seemingly good effect.

The four brethren who volunteered at last session to travel and preach in the bounds of the Association, made their report, and after deliberating on the subject, agreed to discontinue said appointments for the present. A committee on finance was appointed at this session, consisting of Cattett and Holcomb. Appointed corresponding messengers to sister Associations. After reading the constitution and rules of decorum, adjourned.

SAMUEL HYMER, *Moderator*.

H. F. CHANDLER, *Clerk*.

In those days distance never interfered with what the brethren considered a Christian duty.

The next and fourteenth session of the body was held in 1831, at Stekoah Church, in Rabun County, Ga. After the introductory sermon by Samuel Hymer, from Matthew 6:10, "Thy Kingdom come," read letters and enrolled names of delegates from thirty-one churches. Continued Samuel Hymer as Moderator, and Henry F. Chandler, Clerk. Received Chickeroe and Salem Churches as members, and enrolled the names of their delegates. The stand was occupied on Sunday by Reeves, Matthews and Marshall.

We here find a statement as follows:

We concur with the Chattahoochee, and Twelve-Mile River Associations, in warning the churches against Jesse Denson, a disorderly preacher, who calls himself a Baptist; and Bartimeus Reynolds, who has been excluded, but refuses to give up his credentials. Also Cornelius Gibbs, who attempts to pass under the patronage of the Baptists, believed to be an imposter.

As to the call to the ministry we find the following advice given at this session:

When you have any male member, who seems to possess a gift promising usefulness, let the church encourage its use in prayer and exhortation, and if after some time improvement is made, and there appears an aptness to teach, the approbation of the church might be expressed by a vote, and the individual be requested to preach often within the bounds of the church, and in adjacent sister churches when invited; and should the opinion appear to be strengthened that the Lord desires the person to be a public teacher, let a day be appointed and helps called, consisting of ministers and lay members of experience and good standing, from adjacent sister churches, on which day his call, qualifications, moral character, etc., should be particularly inquired into; and if satisfactory evidence be obtained on all those points, he may be licensed to preach wherever his lot may be cast.

The finance committee reported a total of \$137.07 on hand at this time. The Clerk was instructed to have printed and distributed one thousand copies of the minutes, for which he was to receive \$10.00.

The next annual meeting of the body was held at Hepzibah Church, Anderson District, S. C., September 15th, 1832. Joseph Byers preached the introductory sermon from Romans 6:23. Henry David was elected Moderator, and Henry F. Chandler was continued as Clerk. The corresponding messengers present this year were as follows: From the Georgia, Davis and Mercer; from the Tucaseege, Still and Posey; from the Twelve-Mile, Bro. Lewis; from the Saluda, Taylor, Hutchins and Vandiver; Chattahoochee, Bro. Adams. A resolution was passed at this session to correspond with the Georgia Baptist Convention, and appointed as messengers Dawson, Hymer, Sloan, Byers and Vandiver. Granted letters of admission to Antioch, Bethlehem, Chechero, Mud Creek, Nacoochee, Providence, Stekoah, Salem, Timmons Creek and Tigertail. The Sabbath was spent as usual in preaching. Humphrey, Posey, Jesse Mercer and Jonathan Davis occupied the stand.

After all expenses had been paid the finance committee reported a balance of \$35.46, and the Clerk was instructed to refund to the ten churches dismissed their proportional part of the surplus funds on hand.

In 1833 the body convened with Middle River Church, Franklin County, Georgia, September 14th. Introductory sermon by Lewis Ballard. Read letters and enrolled names of delegates. Elected Henry David, Moderator, and Thomas Dawson, Clerk. Received and appointed correspondents to sister Associations. Considered a number of queries of no great importance, and called the attention of the body to the death of George Vandiver, who had served as Moderator of the body for several terms.

The most important action of the body was its recommendation that Sunday schools be established in every neighborhood where it can be attended to in connection with the American Sunday School Union. We must bear in mind that the churches were then many miles apart, roads were bad, and facilities for traveling at that time were not what they are today.

During these years the meetings of the Association were more taken up with preaching than business. More social in their character than executive. Sunday was always *the great day of the feast*, being given entirely to the preaching of the Word, and prayer.

The next and seventeenth annual session of the body was held at Perkins Creek Church, Pickens District, S. C., September 20th, 1834. Samuel Hymer was elected Moderator, and Thomas Dawson, Clerk. Received and appointed correspondents to sister Associations. The time of the session was largely occupied with the correspondence of the various associations.

The eighteenth annual meeting of the body was held with the church at Shoal Creek, Franklin County, Georgia, September 19, 1835. Lewis Ballard was elected Moderator and H. F. Chandler, Clerk. John A. Davis was appointed to preach the next introductory sermon. Committee on preaching announced that S. Vandiver, Calloway and Posey would preach on Sunday, commencing at ten o'clock, A. M. On Monday a resolution was adopted recommending the prayerful reading of the scriptures, and that masters are requested to read

them to their servants and to encourage the attendance of their servants at the preaching service on week days and especially on the Sabbath. Requested the Union meeting Districts to appoint the place for their meetings, and let the Association appoint the time in order that their meetings may be published in the minutes.

The propriety of establishing a manual labor school in the bounds of the Association was considered, and a resolution was passed that Cobb, Smith and Thompson be sent as messengers to Franklin, N. C., to meet and confer with other brethren on the subject and adopt some measure to bring it into execution. This is the first and last and all that is said about the manual labor school.

At this time they acknowledged their backwardness in supporting their pastors. The churches were advised to pay their pastors; that they may give their whole time to the ministry. The churches were requested to send a minute of the day and date of their organization. Had this request been complied with, it would have saved the writer of these pages an untold amount of labor. Appointed the next meeting of the body at Beaverdam Church, Franklin County, Georgia. Adjourned.

The nineteenth annual meeting of the body met at Beaverdam Church, Franklin County, Georgia, Friday, September 16th, 1836. After introductory sermon by John A. Davis, enrolled the names of delegates and elected Humphrey Posey, Moderator, and H. F. Chandler, Clerk.

The only business of any importance transacted at this session was a pledge upon the part of the churches to support their pastors, and statement in addition to their pledge, that they "are not in favor of supporting domestic missions at present." However, a small amount was sent up by the minority for that purpose; but the body advised that it be returned to the churches from whence it came. Following this action, a resolution was passed that hereafter at this Association a charity sermon

be preached on the Sabbath, and a collection taken for benevolent purposes. Adjourned.

HUMPHREY POSEY, *Moderator*.

H. F. CHANDLER, *Clerk*.

The twentieth annual meeting of the body was held at Conneross Church, Pickens District, S. C., on September 15th, 1837. M. W. Vandiver preached the sermon introductory to the business of the session, from Luke 11:2. After enrolling the names of the delegates, elected Littleton Meeks, Moderator, and H. F. Chandler, Clerk. Received and seated correspondents from sister Associations. Also appointed correspondents to same. (Space forbids inserting the names of messengers received and appointed.) Headin and Kimsey preached on Saturday.

Discontinued correspondence with the Georgia Association and Georgia Baptist Convention for the present. No reason is assigned for this action.

The church at Chauga was reported in a destitute situation, and a number of the brethren agreed to visit the church from month to month and supply the church with the gospel. A resolution was passed requesting the Clerk to copy the minutes of the Association from the time it was constituted to the present, and agreed to pay him \$20.00 for his service.

The charity sermon was preached on Sunday by John W. Lewis, followed by a collection amounting to \$28.81 $\frac{1}{4}$, to be placed in the hands of Elisha Headin, and applied to the printing of the Burman Bible. Thirty-six baptisms were reported this year. The Association now numbered 27 churches, and a total membership of 1282.

While the churches annually sent up a fund for printing the minutes, this is the first time that any mention is made of a public collection for benevolent purposes. While there was opposition to missions then as there is now, a close study of the minutes clearly shows that there was always a considerable per cent of the body heartily in favor of Christian benevolence, and they never failed to express their sentiments.

In 1838 the body convened at Holly Springs Church, in Elbert County, Ga., on the 14th day of September. After the introductory sermon by A. J. Cobb, read the letters and enrolled the names of delegates. Elected John A. Davis, Moderator, H. F. Chandler continued as Clerk. After receiving and appointing correspondents to the Associations with which the body corresponded, a letter by the hand of J. Mattheys, P. Matthews and R. Thornton was read from the State Baptist Convention which it appears called forth a lively discussion, but the majority decided that it was not "expedient under existing circumstances to correspond with that body." Three sermons were preached on Sunday but no collection for benevolence seems to have been taken. Three sermons were preached on Monday, and after passing the following resolution the body adjourned:

RESOLVED, That the brother named in the letter from Middle River Church as an ordained minister, be not recognized as such in our minutes; and we recommend the adjoining churches to labor with the Middle River Church for a reconciliation in reference to the above resolution and their pastor.

In 1839 we find the body again held its session at Eastanolle Church, Franklin County, on September 13th, 14th, and 15th. Introductory sermon by J. Salman, from II Corinthians 15:33. Letters from 27 churches were read and names of the delegates enrolled. Elected J. W. Lewis, Moderator, H. F. Chandler, Clerk. Received into the union the church at Double Springs, and enrolled the names of her delegates. Seven sermons were preached at this session. The most important action of the body was the adoption of the following resolution:

WHEREAS, The subject of missions has produced much excitement, Resolved that this Association do recommend to the churches composing this union to take into serious consideration what would be the best method of carrying into effect the Commission of the Savior so that the Gospel shall be preached in all the world, and that they cherish sentiments of charity and forbearance one toward another.

This is the first time the subject of foreign missions is mentioned.

The 23rd session of the body was held with the church at Bethel, Pickens District, S. C., commencing on Friday, September 13th, 1840, and continuing three days. We consider the action of the body at this session of sufficient importance to justify a complete account of the entire Association from the first day to its close. The minute is transcribed from the record in the language of H. F. Chandler, Clerk:

1. The sermon introductory was delivered by Brother P. F. Burgess, 1st Cor. 13: 13.

2. Read letters from the churches and enrolled their delegates.

3. Elected John A. Davis, Moderator; H. F. Chandler, Clerk. A. W. McGuffin to preach the next sermon, B. Chambers his alternate, and John West to write the letter.

4. Opened a door for the reception of churches.

5. Appointed Wm. Sanders, Minyard Sanders, Walter Hughs and Dixon to arrange preaching. Jenkins, Jackson and Thomas with the Moderator and Clerk to arrange business.

6. Adjourned till ten o'clock to-morrow morning.

7. Saturday met pursuant to adjournment. Called delegates and marked absentees.

8. Read the decorum.

9. Received and read letters of correspondents, as follows: From the Saluda, a letter by brethren Simmons S. Vandiver, and Hunt. From the Mountain, a letter and minutes by brother Elrod. From the Sarepta, a letter and minutes by brethren P. Matthews, B. Thornton, and Poole. From the Georgia, a letter and minutes by Brother Moreman. From the Twelve-Mile, a letter and minutes by Brother Grisham.

10. Appointed the following correspondents—Jackson to write to the Saluda; David, Jackson, Murdock and Burgess, Messengers. Sullivan to write to the Mountain; West, McGuffin, Chambers, Ray and Sullivan, Messengers. Jenkins to write to the Sarepta; Holland, M. H. Payne, Thomas, Mize, Burgess and Davis, Messengers. M. Sanders to write to the Twelve-Mile; McGuffin, Sullivan, West, Dixon, Holland Adis and Jackson, Messengers. M. H. Payne to write to the Georgia; M. Sanders and ——— Thomas, Messengers.

11. Appointed M. Sanders and Dixon a committee on Finance.

12. Appointed Stovall, Chambers and West to examine corresponding minutes.

13. Called on the Committee appointed last year to visit Middle River Church, who reports no progress, and requested further indulgence. Resolved, therefore, that the said committee do visit said church on Saturday before the third Sabbath in October next,

and endeavor to perform the work for which they were appointed; and report to the next Association.

14. Whereas, the church at Hunters Creek sent a letter to this body stating that there was a difficulty existing in said church, requesting the advice of this Association: Resolved, therefore, that Murdock, Aderhold, Stovall, Jenkins, Thomas, Sanders and Mize be a committee to convene with said church on Saturday before the fourth Sabbath in November inst., and give such advice as they may think best calculated to remove the said difficulty, and report to the next Association.

15. Read and adopted the circular letter.

16. Appointed the next Association to convene at the Poplar Springs Church, Franklin County, Georgia, on Friday before the third Sabbath in September next.

17. The committee on preaching report that B. Thornton, S. Vandiver, Simmons and Matthews occupy the stand on Sunday, in the order of their names, commencing at ten o'clock A. M.

18. The committee on business present the copy of an answer to the fourteenth article of the last minutes which they had selected from the letters severally, to this body, recommending it as containing nearly the whole in substance, comprised in said letters, collectively, which was read and ordered printed in the minutes, as follows: "What is the best method of carrying into effect the commission of the Savior so that the Gospel shall be preached in all the world, and that they (the Churches or members) cherish sentiments of charity and forbearance one towards another?" In Answer to the above we deem it necessary only to point out the duty of the churches and the work assigned the preacher of the Gospel, and in doing this it is important that we adhere closely to the scriptures on the subject. We regard it as the design and command of Jesus Christ that the gospel shall be preached in all the world; see Matthew, 24th chapter, 14th verse, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, etc." This is His design. The command was given by Christ to the apostles, Matthew 28:19—Mark 16:15. We conceive that this glorious design will be accomplished through the instrumentality of the church and her ministers dependent on divine grace, acting according to scriptural directions, Matthew 5:13-14-15, which in time will effect the glorious purpose.

We shall take the liberty here to glance at the duty of both the church and ministers, and none should be regarded such but those who first experience a saving change of heart, and are divinely impressed by the Holy Spirit to engage in the great and important work and approved of by the church, Eph. 3:8. It is his duty to give himself to reading, to exhortation, to doctrine, etc., to feed the flock of God (the church alluded to) which is among you taking the oversight thereof not by constraint but willing by, not for, filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the

flock—1st Peter, 5: 28. Read 1st Timothy, 4: 13-14-15-16, “Hold fast the form of sound words”—2nd Timothy, 2: 13, “Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth”—2: 15, being ready to preach the word; to reprove, rebuke, exhort, etc.—4: 20, yea and rather than be burdensome to any, the Apostle and his companions labored, working with their own hands, 1st Thes. 2: 9, 2nd Thes. 3: 8. (Howbeit at that time they were laboring among the unbelieving Gentiles.) After Pentecost and the abundant outpouring of the Holy Ghost the Christians had all things common; the apostles had charge of all, and made distribution, as every one needed; but in consequence of murmuring by the Grecian widows, they found it necessary to institute the office of Deacon to take charge of this matter, and then the Apostles agreed to give themselves continually to prayer and the ministry of the work, saying that it was not reason that they should leave the word of God and serve tables, Acts 2, and Mark records that they went forth and preached everywhere, the Lord working with them and confirming the word with signs following—Mark 16: 20.

This is a good precedent to the present day, the Minister should endeavor to go as far as the Providence of God should open the way for them, notwithstanding bonds and afflictions may abide them.

We shall now proceed to give some views of the duty and works of the Church: The church being the body of Christ, and having His spirit to animate it, each member is exhorted to the performance of good works. They are instructed by Jesus Christ to pray that His Kingdom may come, that he would send forth more laborers into the harvest. The Thessalonians were entreated by Paul to pray for him that the word of the Lord might have free course and be glorified, Matt. 6: 10, Luke 10: 2, 2nd Thessalonians 3: 1, and many other parallel passages, teaching the great duty of all Christians to pray, not only that the Lord may give them ministers; but that he would also make them useful. And this is not all their duty, for it is written, “Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward”—1st Tim. 5: 18, and again let him that is taught in the word communicate to him that teacheth in all good things—Gal. 6: 6.

Paul asked the question, who goeth a warfare at his own charges? With many other questions worthy to be answered, and concluded by saying, that God has ordained that they who preach the gospel shall live of the gospel—1 Cor. 9. The minister, although he should be esteemed very high for the work's sake, is not to have any honor of carrying into effect the Redeemer's message of mercy to lost sinners throughout the world, independent of Divine grace. For it is written, “By grace are ye saved through faith, that not of yourselves it is the gift of God. Not of works lest any man should boast, for we are his work-

manship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them," Eph. 2: 8-9-10. "Even when we were dead in sin He hath quickened us together with Christ, by grace are ye saved through faith"—5th verse.

We have from Paul, "I have planted, Appollos watered, but God gave the increase"—1st Cor. 3: 6. We infer from the above and many other parallel passages, that the justification of the soul is of God, and that men are only instrumental in His hand of doing good; consequently, they should be influenced by the Holy Spirit to act consistently with scriptures; otherwise what they do is not acceptable. It is one cause that the ministers of Christ and his church are engaged in; they should act harmoniously together, each feeling the great responsibility they are under to the Lord, to the church, to each other, and to the world. Having the scriptures for their guide, the primitive ministers and saints for examples and their acts, as so many safe precedents, what is the duty of one church may be considered the duty of all the churches of Christ, being one, they should unite their prayers and influence together, feeling that they are not their own and that all they possess is of the Lord and belongs to Him.

That the scriptures were translated into our language we regard as a great blessing. We therefore conceive that a faithful translation of the scriptures into the different languages entirely necessary and in no way inconsistent with the Divine will. As faith comes by hearing, it is necessary that ministers should preach, and when the people hear; to have the scriptures to read, by which means they as the Bereans may judge of the truth of what they hear. Nor yet do we think it necessary to form any societies distinct from the church for the accomplishment of this great and good work. The Church is built by Jesus Christ for this noble enterprise; it is not barely a society, but a Church, not only to resist one but all evils, not only to attempt one good work, but to perform all good works, and we believe the Church should be kept distinct from all other societies and worldly establishments.

An individual can be under no stronger obligation to resist evil and do good than to be a member of the gospel church, having the new testament for his guide and government. We conceive that the Church might by delegation unite in council to devise, as the Church at Jerusalem and as the church at Antioch, minister unto the Lord and fast that ministers may be sent forth by the Church and by the Holy Ghost, Acts 13: 2-3, and when they are laboring among the Gentiles, to send or communicate to them so the Phillipian church did to Paul while laboring at Thessalonica—Phil. 1: 16; doing all that they do as to the glory of God, and the good of the human family, considering that of one blood was made all the nations of the earth. We believe the scriptures of the old and new testament to be the revealed will of God to his people on earth; and that all prayers and works

done by the church in strict adherence to His will; shall avail much; and that prayers and works not consistent to His will, and the divine purposes of God, availeth nothing. And further, we believe if all gospel churches would take the revealed will of God for their rule of faith and practice, that they would all cherish sentiments of charity and forbearance one towards another, and that the gospel will be preached in all the world in due time in accordance with God's own will and purposes. For the name of God be glory given by the Church, through Jesus Christ, forever and ever, Amen.

The churches are described as in a cold condition. December 31st was set apart as a day of fasting and prayer. Dismissed the church at Henrys and Holly Springs to join the Sarepta.

In 1841 we find the body assembled at Poplar Springs (the church where she was organized in 1818), September 18th. Introductory sermon by A. W. McGuffin. Read letters and enrolled the names of delegates. Received Providence Church, Pickens District, S. C., and enrolled her delegates. John A. Davis was elected Moderator, and H. F. Chandler, Clerk. Correspondents were received and appointed to the different Associations. It appears that much of the time in those early days was consumed in reading letters and minutes from other Associations. The committee appointed at last session to settle a difficulty in Hunters Creek Church reported the matter settled, and that the Church is now in full fellowship and fair standing.

The committee appointed to visit the Middle River Church reported that they visited the church, but were advised by a majority of said church to have nothing to say at that time on the subject-matter of their visit. They also reported that some very rigid resolutions were offered by their Elder, the ordination of whom the difficulty of 1838 originated. The resolutions declared a non-fellowship with a large majority of our denomination, and also heavy charges against the Association, for refusing the aforesaid ordination. Some 18 or 20 members sustained the resolutions and have joined the Oconee Association. [A Hardshell body.—Author.] The majority remaining we regard as the church, and we

heartily sustain them as such, believing them to be sound in the faith and doctrine. M. H. Payne, Chairman.

The division was on account of the Association refusing to recognize the ordination of a preacher, and not on the subject of missions, as has been publicly stated in recent years by some who have more zeal than knowledge. A resolution was passed instructing the Clerk to insert in the minutes the total number of Baptist Associations, churches, ordained ministers and members in the United States. According to the Baptist Register for 1841, the number is as follows: Associations 423, churches 8021, ordained ministers 4503, members 587,206.

At the meeting of 1839, the union meetings were discontinued. At this session they are revived, and it is made the duty of all the preachers to attend each union meeting.

The twenty-fifth annual session of the body was held with the Line Church, in Habersham County, September 16th, 1842. After the introductory sermon by B. Chambers, from Matthew 6:10, the body was organized by reading the letters and enrolling the names of delegates. Elected A. W. McGuffin, Moderator, and H. F. Chandler, Clerk. No business of any special importance was transacted. A resolution was offered and adopted that the Constitution, Rules of Decorum and Articles of Faith be printed in the minutes. T. Holland, S. Vandiver and M. W. Vandiver occupied the stand on Sunday.

The Association assembled in its twenty-sixth annual session at Westminster Church, Pickens District, S. C., on Friday, September 15th, 1843. After the introductory sermon by John West and the usual preliminaries of reading letters and enrolling the names of delegates, went into the election of officers when John A. Davis was elected Moderator, and H. F. Chandler, Clerk.

It seems that practically the whole time at this meeting was consumed in receiving and seating correspondents, and reading the letters and minutes which these correspondents brought with them. Correspondents

were then appointed, and a number of brethren were appointed to write letters to these Associations.

On Sunday, A. Rice, David Simmons and S. Vandiver occupied the stand. A resolution was passed endorsing and recommending A. Rice and —— Mauldin, sent out by the Saluda Association, to travel and preach to the inhabitants of our mountain region.

The twenty-seventh session of the body was held at the usual time, Friday before the third Lord's day in September, 1844, and days following, at Double Branches Church. John A. Davis and H. F. Chandler were continued as Moderator and Clerk, respectively.

The Association was called on this year to mourn the loss by death of Dozier Thornton, one of its oldest ministers, who was said to have been a most excellent man, and a good preacher. He was a pioneer with the Mercers, Marshalls and others in the first settlement of the state. One hundred and twenty-eight members were added to the churches by baptism during the last year. The body now numbered 1228 members and 30 churches, scattered over Rabun, Habersham, Hall, Franklin and Elbert Counties, in Georgia, and a large part of the territory between Tugalo and Seneca Rivers in South Carolina, and only six ordained ministers.

The Association convened in its twenty-eighth annual session at Middle River Church on Friday before the third Sunday in September, 1845. After the introductory sermon by A. W. McGuffin, read the letters and enrolled the names of delegates and continued John A. Davis, as Moderator, and H. F. Chandler, Clerk. The remainder of the day was spent receiving and appointing correspondents to sister Associations. The Constitution and Rules of Decorum were read according to custom, and union meetings appointed. The death of David Qualls is mentioned in a resolution, as follows:

WHEREAS, It has pleased God in His Providence to remove from his earthly labors our aged brother, David Qualls, we deeply lament his death and extend our sympathy to his family.

Dismissed the following churches: Bethlehem, Bethel,

Chauga, Double Springs, Holly Springs, Long Creek, Providence, and Westminister, to form a new Association. Also appointed John A. Davis, A. W. McGuffin and C. W. Crow to go to West Union on Friday before the second Sabbath in October, to assist in the formation of the new Association.

On Friday, September the 18th, 1846, the body convened in its twenty-ninth annual session at Pleasant Hill Church, Pickens District, S. C. The body was called to order by the Moderator, letters read and names of the delegates enrolled. John A. Davis and H. F. Chandler were continued as Moderator and Clerk. Here a long list of corresponding messengers were reported, which we pass in silence, as it would be of no interest to the reader, they being members of other Associations. Beaverdam Church, in Franklin County, Ga., was by request dismissed.

RESOLVED, That we recommend to the different churches of our Union to meet at their respective places of worship on each Lord's day and engage in religious exercise in conformity to the custom of the apostles and early Christians.

The resolution further recommends the churches to so support their pastors that they may give their full time to the ministry, and further to pray the Lord of the harvest to send more laborers into His vineyard. Clarks Creek has the largest membership of any church in the body, which is 88. Eastanollee stands second with 73 members, and Poplar Springs third with 72.

The body held its thirtieth anniversary on September 17th, 1847, with the church at Beaverdam, then Pickens, now Anderson District, S. C., near Fairplay. A. W. McGuffin preached the introductory sermon and ——— Ellard, H. M. Barton, J. J. Wilson and P. F. Burgess occupied the stand on the Sabbath. Quite a number of distinguished ministers have visited almost every meeting of this Association. Jesse Mercer, V. R. Thornton and others from the Georgia Association were always present and ready to aid by their counsel. These old

veterans, together with all of the ministers who went into the organization of the body in 1818, were gone. Their names no longer appear as delegates or as pastors of the churches. Another generation is now building on the foundation laid so broad and deep by these pioneer fathers. After appointing messengers to the Saluda, Twelve-Mile, West Union and Sarepta Associations, adjourned.

A. W. McGUFFIN, *Moderator*.

H. F. CHANDLER, *Clerk*.

The body convened in its 31st annual session at Clarks Creek Church, Franklin County, Georgia, on September 16th, 1848. J. A. Davis, Moderator, and H. F. Chandler, Clerk. The business transacted at this session according to the minutes which lie before us was as follows: Appointed a committee to arrange preaching. Appointed a committee to arrange business. Received correspondents from sister Associations. The committee on preaching announce that H. Lecroy, B. Burriss, P. F. Burgess and David Simmons occupy the stand on Sabbath. Read and approved the corresponding letter. Appointed union meetings. Advised all the churches to take public collections at their regular meetings for the purpose of raising a fund to compensate the preachers, that they may travel and preach in the destitute bounds of the Association. A collection was taken for Domestic Missions, which amounted to \$165.52. Adjourned.

JOHN A. DAVIS, *Moderator*.

H. F. CHANDLER, *Clerk*.

In 1849, the introductory sermon was delivered before the Association, convened at Leatherwood Church, by Simeon Hembree, 1st Corinthians, 13:13. John A. Davis and H. F. Chandler were elected Moderator and Clerk, in the order of their names. The Committee on Domestic Missions made the following report:

Amount contributed by delegates at last session..	\$16.52
Sent in by Beaverdam Church.....	12.20
Sent in by Shoal Creek Church.....	9.20
Sent in by Line Church.....	4.25
Public Collection on Sabbath at last session.....	14.02

Total amount\$56.19

RESOLVED, That the articles of Faith, Constitution, and Rules of Decorum be ordered printed in the minutes.

The foregoing report on Domestic Missions is evidence of the growing interest in the benevolent work of the body, and of the denomination.

In 1850, the body met with Shiloh Church, Pickens District, S. C., on September 15th, in its thirty-third annual session. A. W. McGuffin preached the introductory sermon from 2nd Timothy, 3:16-17.

After reading the letters and enrolling the names of delegates, re-elected John A. Davis, Moderator, and H. F. Chandler, Clerk. Received as members of the body Westminister, Pickens District, S. C., and Ebenezer, a newly-constituted church in Habersham County, Georgia. After appointing the usual committees, called for correspondents from sister Associations, and received from the Mountain Bro. Pitts, from West Union a letter and minutes by Brethren Finley and Burns; from the Twelve-Mile, a letter and minutes by Brethren Kennemon, Owens, Martin and Brewer; from the Sarepta a letter by Bro. S. B. Sanders; from the Saluda, a letter and minutes by D. Simmons and R. Hunnicutt.

The stand was occupied on the Sabbath by Geenings, Sanders and David Simmons, who preached the charity sermon. On Monday corresponding messengers were appointed to all of the above named Associations. Received and adopted the report of the Domestic Mission Board, as follows: Your Committee employed Brethren John A. Davis and H. M. Barton to labor and preach in the most destitute parts of the Association, at the rate of sixteen dollars per month. Davis reports thirty days' service, and Barton reports sixteen days.

Paid Davis and Barton.....	\$25.84
Leaving on hand a balance of.....	30.35
Amount sent up by the churches for domestic mis- sions	33.73
For minutes	25.43

The body now numbered 1078 whites, 106 colored, 9 ordained preachers, 10 licensed preachers and 119 baptisms were reported during the last associational year.

The body met in its thirty-fourth annual session with the Carnesville Baptist Church, on September 19th, 1851. The introductory sermon was preached by John G. York, from Matthew 28:30. J. A. Davis and H. F. Chandler were continued as Moderator and Clerk. Received into the Union at this time, Long Creek by letter, New Hope and Mount Pleasant, two newly-constituted churches. Messengers were received and seated from Saluda, Twelve-Mile, Georgia and Mountain, and correspondence was opened with the Clarkesville, a newly constituted Association. Union meetings were appointed for each district and delegates elected. (From the records it appears that the Association elected the delegates to the Union Meetings and the churches had no voice as to who should be delegates.) The Clerk was instructed to record in the minutes the time and place of meeting of each Association with which this body is in correspondence. John A. Davis, J. G. York, Milton Hicks, H. M. Barton, and David Simmons, who had been employed by the Domestic Mission Board, reported as follows: Davis 15 days, Milton Hicks 30 days, H. M. Barton 30 days, John G. York 16 days. For which the sum total paid these brethren was \$51.18¾, leaving a balance in the hands of the Board of \$12.89¾.

Elias Sosebee preached at the stand at 10 A. M. on Sabbath, followed by H. M. Barton, who according to appointment, preached on Domestic Missions at 11 o'clock, A. M., after which a collection was taken for Domestic Missions, amounting to \$30.00. Fund now on hand, \$60.99.

Let us now take a backward glance: The Association now embraced a large territory and fast increasing

population, on either side of Tugalo River in Georgia and South Carolina. She had furnished most of the material for the Mountain, Clarkesville and West Union Associations, but at this very session we hear complaint of the destitution prevailing within the bounds of the Association. Facilities for traveling were not then what they are today. The country was sparsely settled and roads bad, but these faithful Baptists never allowed distance to interfere with what they considered to be a Christian duty. Who laid the foundation upon which we are building today? I have never been one, and God forbid I should be one, to disparage our Baptist fathers.

The Church at Zebulon, one mile south of the present town of Toccoa, entertained the Association in its thirty-fifth annual session, on 17th, 18th and 20th of September, 1852. William Kelly preached the introductory sermon from 2nd Timothy, 4:6-7.

Enrolled the names of delegates. Received the Church at Indian Creek, a newly-constituted church. Ebenezer dismissed at last session returned her letter and was recognized as a member of the body; also Providence was received by letter from the Saluda. Received and seated correspondents from sister Associations, to-wit: Saluda, Sarepta, Clarkesville, Chattahoochee, and Mountain. The Domestic Mission Board reported that John G. York had traveled and preached 56 days, H. M. Barton 28 days and Samuel Isbell 12 days, under direction of the Board, and had been paid in the aggregate \$50.13. Chandler Hix, Morris Jackson and John H. Aderhold were re-appointed members of the Domestic Mission Board. Finance committee reports sent up by the churches for Domestic Missions, \$38.98, and for minute fund, \$29.89; collection at the stand on Sabbath, \$15.60. Balance on hand, \$65.44.

The body convened in its thirty-sixth annual session with the church at Westminister, Pickens District, S. C., on the 16th day of September, 1853. After enrollment of the names of delegates, continued John A. Davis as Moderator, and H. F. Chandler, Clerk. Received into

the Union, Double Springs Church by letter from the Saluda. Received and seated correspondents from sister Associations. Appointed the usual committees. Appointed union meetings at Double Branches, Zebulon and Beaverdam. Read and adopted the circular letter. The circular letter never appears on the records, neither is the subject upon which the letter was written mentioned.

The committee on the state of religion states that while some of the churches have had gracious revivals and numerous accessions by experience and baptism, they deplore the fact that the standard of piety in most of the churches is so faint and weak. As a remedy they advise "fervent prayer and energetic service to the cause of Christ, who gave Himself a sacrifice for the world." The report closes with the following exhortation: "All that we have and are belongs to Him, and now what is the return we are making?"

A careful examination of our hearts and prayerful reading and studying the scriptures, good books and religious periodicals would afford us great aid in understanding our several duties. These are some of our thoughts, and we hope they may lead us all to further investigation of this highly interesting subject. Three hundred thirty-one had been baptized during the year. The Domestic Mission Board reports that H. M. Barton has labored 22 days, John A. Davis 15 days, Samuel Isbell 16 days, and David Simmons 11 days, all of which amounts have been discharged, aggregating \$35.16. Honorable mention was made at this session of the death of Littleton Meeks, who for six years was Moderator of the body, and suitable resolutions were passed. A resolution was offered and passed that the Association then adjourn on account of serious epidemic which prevailed all over the country. After taking a collection for Domestic Missions, which, added to what was in the hands of the Board, amounted to \$88.78 $\frac{1}{4}$, and passing a resolution recommending the Johnson Female University to the patronage of the Association

and the friends of the cause of education generally, adjourned.

In 1854 the body convened at Reed Creek Church, in Hart County, Georgia, September 15th and 16th. John G. York was the introductory preacher. The same officers were continued. Among the corresponding messengers present were: from Saluda, J. Burdiss, B. Burdiss, D. Simmons, and W. V. Long. From the Sarepta, B. Thornton, ——— Brazington, S. B. Sanders and L. W. Stephens. From the Twelve-Mile, W. M. Morton, Long Creek Church was dismissed from the body at this session. A resolution was passed recommending the "Christian Index" to the patronage of the brethren. A general conference of the Ministers and Deacons was appointed at Shoal Creek Church on Thursday before the fourth Sabbath in July next, and the ministers and deacons generally are invited to attend. Thirty-five dollars and forty-five cents was sent up by the churches for Domestic Missions, and \$37.74 for minutes. The report of the committee on the State of Religion is an able document, which follows just as it appears on the record:

The committee on the state of religion reports as follows: Your committee beg leave to report on reflecting on the subject, it appears to us that it refers to the condition of those persons professing the enjoyment of its blessings. If so, what is the fruit of its existence in our own souls? These things are manifested in deeds of love and benevolence. Then, what is our intercourse in this matter? Let us now, brethren, take these evidences to our own hearts, and ascertain if possible, the grounds of our hopes. Love being the mainspring of every action, it is also the source of every virtue. The necessary graces are no doubt within us. It perhaps only remains for us to reach out our feeble and unpracticed arms, and we will have accomplished the first great end. But we must be brief; in our report we assume the position that there are many brethren who would do something in the great work of diffusive benevolence if they knew what to do. But may not this darkness be somewhat dispersed by reading the Index? This organ reflects much light on this subject. Also establishing a depository of the best denominational books might afford us much aid in accomplishing the end desired. We are happy to say that in the ranks of the ministry there has been no deaths within the last year. The name of God be glorified.

A donation of fifty dollars was made by certain brethren (whose names are not given), for the purpose of establishing a book depository. Col. Thomas Morris was elected treasurer and depository agent for the book department, and John G. York, W. R. Wellborn, J. A. Aderhold and James Attaway, committee. Samuel Isbell reports five days' labor under the directions of the Domestic Mission Board; John G. York reports having rendered thirty-eight days' service, heard 82 experiences and baptized 57 converts. Marion Sewell reports 22 days' service, and heard 54 experiences. For which the brethren were paid in the aggregate \$34.60, each being paid at the rate of \$16.00 per month. John A. Davis preached the missionary sermon at the stand on the Sabbath, after which they took a collection for Domestic Missions, amounting to \$26.00.

We have now traced the history of the Association through a period of thirty-seven years, which we have designated the formative period. During all this time it was continually receiving and giving off churches, scattered over a vast territory, embracing at one time a large portion of Pendleton District, S. C., all of what is now Franklin, a large portion of Hart and two churches in Elbert, on the west and north, most of what is now Banks, Habersham and Rabun Counties, in Georgia. The Fork Association, in S. C., was largely organized of churches from the Tugalo. The Clarks-ville, Mountain and Liberty were formed almost exclusively of churches dismissed from this body. Truly, the Tugalo has been the Mother of Associations. About this time it seems to have become more active, and a period of work began on broader and more extensive plans of operation. Up to this time all their efforts had been directed to local interests. It is noticeable that for several years past the churches have been sending regular contributions for Domestic Missions, and the Board had employed each year from three to four of their ablest men to travel and preach in the destitute sections of the Association. The Association had by no means been idle or inactive, for by the untiring energies

of this noble band of Christians, the gospel had been firmly planted, and sound Baptist doctrines and principles permanently established throughout this whole region, their labors partaking largely of the nature of mission work, yet without compensation.

As has already been stated, the first thirty-seven years of the early history of the Association were spent simply preaching the gospel to her own people, and establishing churches within her own bounds, and she did it well, laying broad and deep the foundation upon which the great superstructure, as we now behold it, has been erected, standing out colossal and grand!

We here give a short extract from "Conscience in Missions," an address delivered by Dr. T. T. Eaton of Louisville, Ky., before the Southern Baptist Convention at Nashville, Tenn., in 1893. This extract is given because it contains the very things the writer has so many times wished he could say. Dr. Eaton says:

I have never been one, and God forbid I ever should be one, to disparage our Baptist Fathers. It is a species of Phariseeism that thanks God for our superiority to the saints who have gone to glory, and which tells with complacency how much greater our achievements have been than theirs. We can rightly thank God for the grace given unto us, whereby we have been able to do what we have done, and we confess not only our own shortcomings, but those of our fathers. When Daniel made his great confession in that beautiful prayer of his, he said: "We and our fathers have sinned. Only after we have confessed our own sins may we confess the sins of our fathers. It is a more wholesome exercise of mind and heart to consider the nobleness of the sainted dead, and how we can most faithfully carry out the trust they have committed to us under God."

Let us not harshly blame our fathers because no missionaries went out from among them to the heathen. Looking over the world they saw no land unpolluted by the persecution of their brethren, no river unstained by their martyrs' blood; they remembered that through the centuries it had required their utmost exertions to keep their own people supplied with preaching; as they trembled in the catacombs of Rome, or lay in the forest among wild beasts kinder than their fellow men. When crossing the ocean, to a land where freedom reigned in the boastful words of its people, they found to their sorrow no freedom for them. Those who claimed freedom for themselves drove Baptists, maimed, beaten, and bleeding into the wilderness. Think you a government which imprisoned John Bunyan in Bedford jail, which

whipped Obadiah Holmes on Boston Commons, and incarcerated James Ireland in Culpepper, Va., would have allowed Baptists to organize to send the gospel to the heathen? Let us remember there was less than a century from the cessation of persecution, so that Baptist Missionary organizations became possible, till Carey arose. When I think of all that Baptists have suffered, I do not wonder that when for the first time in seventeen hundred years the woman in the wilderness found a resting place for her weary feet, and gathering her true-hearted sons about her, with none to molest or make her afraid, she was content simply to rest —“the world forgetting by the world forgotten.”

The Association met in its 38th annual session at Hunters Creek Church, Franklin County, Georgia, September 15th, 1855. The introductory sermon was preached by David H. Payne. The same officers were continued. Correspondents from the various Associations were welcomed and seated. The committee on the state of religion reported that while the churches are at peace and appear to be in a healthy state, they lament so few accessions by baptism, only 75 being reported for the Associational year. Thomas Morris, agent and treasurer of the book department, reports that there have been sold by the brethren on the field as Domestic Missionaries 182 volumes; that they now have on hand 112 volumes; that there has been no increase of funds, and no expense incurred in selling. John G. York, John A. Davis, H. M. Barton, and Marion Sewell were each employed for a brief period to travel and preach in the destitute sections of the Association; \$29.25 was sent up by the churches for Domestic Missions; 75 cents was contributed for foreign missions, and \$4.00 for Southern Domestic Missions. This is the first minute that makes any report of any contribution for foreign missions. The Domestic Mission Board reports that the plan under which the work has been carried on is not as successful as they desire, they therefore request the Association to adopt some plan by which the Mission work may be prosecuted more successfully, whereupon the following resolution was offered and adopted:

RESOLVED, therefore, That the Board secure the services of one or more ministers to travel and preach as missionaries and sell

books as colporteur, and to visit every church in the Association during the next year.

John A. Davis, Moderator, notified the body that he wished to withdraw from further service as their presiding officer, and a vote of thanks was tendered him by the Association for his long, faithful and efficient service. The body now numbered eleven ordained preachers and had a total membership of 1884.

In 1856 the introductory sermon was delivered by David H. Payne, from John 3:16, before the body convened at Beaverdam Church, Pickens District, S. C., on the 19th day of September. John A. Davis, for many years the efficient Moderator of the body, having declined reëlection on account of advanced age and declining health, H. M. Barton was elected Moderator, and H. F. Chandler continued as Clerk. Liberty Hill, Pleasant Grove, Ziden and Hazel Creek, all newly constituted churches, were received; also Hepzibah by certificate from the Saluda Association. A resolution was offered, that the Association become a member of the Baptist State Convention of Georgia, and after mature deliberation the resolution was withdrawn, and the following adopted:

RESOLVED, That we recommend the churches of this Association to consider the propriety of becoming a constituent member of the Baptist State Convention of Georgia, and report to the next Association.

The book depository and the Mission Board report a most successful year's work, while the future outlook was never brighter. The hearts of the brethren were greatly encouraged. The ministers were unusually active during the Associational year. Besides their regular engagements as pastors, every church in the bounds of the Association had been visited by one or more of the following named brethren: H. M. Barton, D. H. Payne, J. H. Aderhold, John A. Davis, Wm. Kelly and J. G. York. Besides their labor in the ministry, they had sold books furnished by the book depository, to the value of \$163.98. It is a noticeable as well as remarkable fact

that William Kelly reports 31 days' service on the field, but utterly refused any compensation for his service. The missionary sermon was preached on the Sabbath by John Q. West, of the Georgia Association, after which a public collection was taken, amounting to \$47.08. During the Associational year 328 members have been added to the churches by experience and baptism, and the body now numbers 2,222 members.

In 1857 the body convened in its fortieth annual session with the Shoal Creek Church, Hart County, Georgia, on the 18th day of September. John H. Aderhold was the introductory preacher for the occasion. The committee appointed at the last association to ascertain the will of the churches in reference to the Association becoming a constituent member of the Baptist Convention of the State of Georgia, reported that having made careful investigation, they find the churches divided on the subject, and recommend no further action until the next Association. John G. York, Treasurer, Book Depository, reports 155 volumes sold during the Associational year, and that he now has on hand 98 volumes. The committee on Domestic Missions report 90 days' service in the bounds of the Association by John A. Davis, John H. Aderhold and Samuel Isbell. The amount sent up for Domestic Missions was \$28.80. The missionary sermon was preached on the Sabbath by John G. York, and a public collection was taken, amounting to \$75.85. For foreign missions \$12.50, and for Bible Society, \$5.00. Total, \$122.15.

The forty-first annual meeting of the Association was held with Eastanollee Church, Franklin County, Georgia, on the 17th day of September, 1858. H. M. Barton, Moderator, and H. F. Chandler, Clerk. Introductory sermon by Wm. Kelly. John G. York, Treasurer of the Book Depository, reports having purchased 116 volumes from the S. B. P. S. at Charleston. Number on hand last session, 98 volumes. He expresses his regret that only 68 volumes have been sold, and complains that ministers employed as Missionaries and colporteurs seem to take no interest in selling books.

John H. Aderhold reports 27 days' service, 62 experiences, and baptized 30 candidates. John A. Davis reports having labored 60 days, and J. A. Bell reports 26 days. The committee on the state of religion deplors the indifference and lack of interest prevailing in the bounds of the Association. The Clerk reports "no list returned of the amount sent up by the churches." J. A. Davis preached the missionary sermon on the Sabbath, and a collection was taken as follows: Domestic Missions, \$26.70; Foreign Missions, \$11.00. The first contribution for foreign missions in 1855 was 75 cents, now it is \$11.00. Took into consideration the propriety of becoming a member of the Southern Baptist Convention, referred the subject to the next meeting of this body, and requested the churches to consider the question and report to the next meeting of this body. Upon the whole, this appears to have been a dull session, such as some of us now living have attended. The following is a list of the ordained ministers belonging to the Association—the first time the list has ever appeared:

Henry M. Barton, Fairplay, S. C.; Samuel Isbell, Fairplay, S. C.; J. R. Hunnicutt, Waltons Ford, Ga.; John G. York, Carnesville, Ga.; J. H. Aderhold, Carnesville, Ga.; David H. Payne, Carnesville, Ga.; John A. Davis, Clarkesville, Ga.; William Kelly, Moseleys Store, Ga.; James Brown, Clarkesville, Ga.; L. B. Norton, Clarkesville, Ga.; Elias Sosebee, Hudson, Ga.

The forty-second annual meeting of the body was held at Liberty Church, Pickens District, South Carolina, September 17th, 1859. The weather being very inclement on Friday, the Association did not convene; David H. Payne preached the introductory to the few who had assembled. Saturday the delegates assembled and re-elected H. M. Barton, Moderator, and H. F. Chandler, Clerk. John A. Davis reported a 26 days' service under the employment of the Domestic Mission Board. John H. Aderhold reported eight days' service traveling and preaching. The committee on the state of religion reported great coldness in the churches *generally*, and a fearful indifference prevailing upon the part of the members. They also recommend the putting a mission-

ary on the field for full time, whose duty it shall be to travel through the bounds of the Association and preach and sell books, and give Bibles and testaments to those not able to buy, and try to create an interest in Sunday School work. After adopting the report, the body then went into committee of the whole for the purpose of electing a minister to serve the Association as missionary. John H. Aderhold was declared duly elected, and his salary was fixed at \$1.00 per day for six months, which was agreed to by Bro. Aderhold. Owing to the absence of John G. York, Treasurer of the Book Depository, no report was made of the work. Took a vote of the delegates on question of becoming a member of the Southern Baptist Convention, which was in the affirmative, and appointed as Messengers to the Convention, W. F. Bowers, John A. Davis, H. M. Barton, Elias Sosebee, H. F. Chandler, J. H. Aderhold, Samuel Isbell, L. N. Tribble and — Brubbs. Also instructed the Moderator and Clerk to prepare the letter and petition.

[NOTE.—Rev. L. B. Norton, who was at that time one of the leading spirits of the body, told the writer of these sketches that the Association could easily have become a member of the Convention when the question was agitated at the sessions of 1857 and 1858, but owing to slight opposition they thought it better to wait until the body was united on the question, “Behold how good and how pleasant it is for brethren to dwell together in unity.”]

The finance committee reported on hand for Foreign Missions, \$44.26; for Domestic Missions, \$67.52.

In 1860 the Association held its forty-second anniversary with Double Branches Church, Franklin County, Georgia, September 15th. H. M. Barton and W. F. Bowers were continued as Moderator and Clerk. The Liberty Church in Habersham County was dismissed at this session. The reports of all the committees were both interesting and encouraging. The work was now beginning to be well diversified. An interesting resolution on the subject and importance of Sabbath Schools was introduced by W. R. Wellborn, D.D., and after an

interesting speech by William Walker (author of the "Southern Harmony," and later author of the "Christian Harmony") was unanimously adopted. A resolution by Milton Hicks condemning the making, vending and drinking of ardent spirits was also adopted, after appropriate remarks by a number of brethren. J. R. Earle was relieved as Book Depositor and Treasurer, and J. H. Aderhold was appointed to succeed him. J. H. Aderhold, Domestic Missionary, reports having labored 115 days. John A. Davis, William Kelly, J. H. Aderhold, Elias Sosebee, H. M. Barton, W. F. Bowers, J. C. Jackson, A. H. Terrell and S. B. Sanders were elected delegates to the Southern Baptist Convention, and a fund of \$15.00 placed in their hands to be turned over to the Convention for general purposes.

The next session of the body was held at Indian Creek, Franklin County, Ga., September 13th, 1861. W. F. Bowers preached the introductory sermon. The Association now has an enrollment of thirty-two churches, with a total membership of 2,385 persons, sixteen ordained ministers, and five licentiates. The mission work has succeeded beyond the expectations of the most sanguine. Not because contributions have been very much, but the opposition is gone, all gone, and the body is thoroughly united with greatly increased capacity for usefulness. But the war cloud has arisen. Some of the young men are now in camps, many others are drilling for service and a general gloom is cast over all; even the children are made sad as they hear their fathers talk of war and bloodshed.

The essay on the importance of Sabbath Schools prepared and read by W. R. Wellborn, D.D., who was appointed at last session, is an able document covering four and one-half pages; if space would allow we would insert it just as it appears on the record, but the intention of the writer is to be as brief as he can while desiring to make these sketches.

The Association met in 1862 at South Union Church in its forty-fifth annual session, September 19th, 1862. L. B. Norton preached the introductory sermon from

Psalm 133:1: "Behold how good and how pleasant it is for brethren to dwell together in unity." H. M. Barton was again elected Moderator, and W. F. Bowers, Clerk. The Church at Corinth, a newly constituted church, was received at this session (now extinct). Reports of the committees were read and adopted according to custom, but the minds of the brethren seem to be mainly absorbed on the war-torn condition of our country, and the time was mainly taken up considering the interest of the soldiers in the service. H. M. Barton agreed to go and preach to the soldiers, and a liberal contribution was made by the body to sustain him in this work. (The amount contributed is not stated in the minutes.)

The delegates were instructed to request their churches to contribute liberally to this noble work. The importance of keeping up Sabbath Schools in the churches was again stressed. Elected delegates to the Southern Baptist Convention. After adopting suitable resolutions on the death of John Moore, D.D., adjourned.

On September 18th, 1863, the Association met in its forty-sixth annual session with the church at Poplar Springs. The churches were requested to send up a report of all Sabbath Schools now in operation to the next Association. James P. Boyce was present at this session as a correspondent from the Tiger River Association. A collection was taken at the stand on the Sabbath amounting to \$150.00, which added to sum already in the hands of the treasurer amounted to \$279.97. Resolved, that this fund be equally divided and applied as follows: Colportage Work, Domestic Missions, Foreign Missions, and the Sunday School Board at Greenville, S. C. The minutes are silent as to who preached the Missionary sermon at this session. J. P. Boyce being present, we reasonably suppose he was the preacher for the occasion.

In 1864 the body convened at Leatherwood Church, in Banks County, Georgia, September 16th, in its forty-seventh annual session. Introductory sermon by J. H. Aderhold. The same officers were continued. Suitable

resolutions were adopted upon the death of Rev. John Stower. Owing to the disturbed condition of our country, Resolved, not to elect delegates to the Southern Baptist Convention. J. H. Aderhold, Treasurer of the Book Depository, reports two dozen Testaments given to soldiers in the army. Directed that the proceeds of the collection taken at the stand on Sabbath be expended in purchasing small testaments for the use of the soldiers in the army. Appropriated \$50.00 to pay W. F. Bowers for services rendered in the bounds of the Association during the last associational year. The Domestic Mission Board was directed to act as formerly in procuring the services of ministers to labor in the bounds of the Association. Only thirty baptisms are reported this year. The Association now has eighteen ordained ministers and one licentiate, and 1,944 white and 151 colored members, total 2,095.

The body met in 1865 at Beaverdam Church, near Fairplay, S. C., on the 15th day of September, this being the forty-eighth annual session. The introductory sermon was preached by A. H. Terrell. H. M. Barton was continued as Moderator, and Dr. A. W. Brawner was elected Clerk. The Church at Andersonville, S. C., was received into the body at this session. The war had just closed, and everything was in a demoralized condition. The government was a perfect wreck, and all business interests paralyzed. Our once fair country had been devastated by the ravages of war, all large fortunes swept away, and everybody made poor. Straggling bands of union soldiers were raiding the country, stealing and taking by force watches, ladies' jewelry, and whatever they could lay their hands on of any value. But amid it all the zeal and energy of the Tugalo Baptists never slackened, and while they had but little money left to give, they gave themselves heartily to the work. Col. Thomas Morris, Treasurer, reports that the funds in his hands being in confederate currency is worthless, that he has failed to carry out the recommendations made at the last Association because he had no money with which to purchase books. The

missionary sermon was dispensed with, and discontinued the work of the domestic mission board for the present, and passed the following resolution:

RESOLVED, That nevertheless we wish it distinctly understood, that we recommend the churches to cherish the missionary spirit, and encourage the ministry as circumstances will admit.

Suitable resolutions were adopted upon the death of Rev. Hendricks Hayes, who was killed in the battle of Waynesboro, Ga. After suitable remarks by the Moderator, sung "Blest be the tie that binds," and gave each other the parting hand.

H. M. BARTON, *Moderator*.

A. W. BRAWNER, *Clerk*.

The following year, 1866, the body convened at Carnesville Church on September 14th, in its forty-ninth annual session. After the usual introductory sermon, which was preached by William Kelly, letters were read from the churches, and enrolled the names of delegates. H. M. Barton and A. W. Brawner were elected Moderator and Clerk. Received into the union the churches at Mill Town by letter, and Flat Rock, a new constitution. The committee on the state of religion offered the following resolution, which was adopted:

RESOLVED, That Friday before the first Sabbath in November next be set apart as a day of fasting, humiliation and prayer, and that we invite Christians of all denominations to join us in that service.

Signed by David H. Payne, Chairman. Instructed the ministers and deacons of the body to assist the colored brethren who are calling for letters from the churches with a view to organizing churches to be composed of members of their own race, to go and assist and encourage them both by their presence and counsel in every way possible.

About this time it appears that John A. Davis, who had served the Association as their efficient Moderator for many years, and had been one of the most earnest and active Missionary ministers in the body, became greatly disturbed about the sisters wearing jewelry, and

more especially on the subject of Free Masonry. W. F. Bowers, who had served for several years as Clerk of the body, also entered his objections in a number of resolutions from the Canon Baptist Church. A committee of seven, including the Moderator and Clerk, were appointed to investigate the letter and documents from the Canon Church, who after investigation reported that while the resolutions contained many things which they heartily approved, there were others which were objectionable, and over which the Association had no control. In connection with this report they also submitted the following resolution:

RESOLVED, That the letter with the delegates be rejected, and that portion of Canon Church represented by Bartlett, Hilliard and J. M. Brown be recognized as the Canon Church.

These two brethren, together with a few followers, finally withdrew from the body, and established what they were pleased to call, "The Reformed Baptist Church." These little organizations have long since passed out of existence.

The fiftieth anniversary of the body was held with the Eastanollee Church, Franklin (now Stephens) County, Georgia, on Sept. 13th, 1867. H. M. Barton and A. W. Brawner were continued as Moderator and Clerk. A special committee was appointed to investigate the query sent up from Double Branches Church, which reads as follows:

"Is it according to the Gospel of Christ and consistent with Baptist usage to receive members into full fellowship upon a certificate from that party which have withdrawn from the church at Canon, known as the 'reformation party'?" Answer: "No."

A suitable resolution was adopted upon the death of Francis Calloway, Jr., who was one of the leading spirits in the organization of the Association, and a former Moderator of the body, he having removed to Alabama, and was a citizen of that State at the time of his death, in 1865.

The Domestic Mission Board, which was suspended in 1865 upon account of the war-torn condition of the coun-

try, was revived, the Board being composed of H. F. Chandler, Joseph Jackson, Balis Hix, Daniel Moseley and J. F. Langston.

The body convened with the church at South Union in Oconee County, S. C., on September 19th, 1868, in its fifty-first annual session. J. T. W. Vernon was the introductory preacher. H. M. Barton was continued as Moderator, and Thomas Crymes was elected Clerk. Letters of dismission were called for by the church at Currahee and Ebenezer, which were not granted, owing to schisms existing in the churches. Damascus, Tates Creek and Mt. Pleasant churches were granted letters of dismission. The committee on the state of religion emphasizes the importance of ministerial support, that the pastors may be relieved of manual labor and give their whole time to the work of the ministry. The following resolution was offered by Rev. David H. Payne:

WHEREAS, In the providence of God, there are many orphans in our country, made such by a devastating war. Resolved, That this Association recommend the churches to raise funds for the education of those who have been bereaved of their fathers, and are destitute of means to secure an education. Further, we appeal to the sympathy of all philanthropists.

While this resolution was passed, candor compels the confession that it was always a dead letter.

The body met at Clarks Creek Church, Franklin County, Georgia, in its fifty-second annual session, on the 17th day of September, 1869. David H. Payne preached the introductory sermon from Isaiah 62:1. H. M. Barton was chosen Moderator, and A. W. Brawner, Clerk. Received Nails Creek Church into the session and seated her delegates. Nails Creek Church was one of the original members in the organization of the Association, in 1818, but there is no record of the date when she was dismissed from the body. Letters were granted at this time to the following churches: Hepzibah, Ebenezer and Hazel Creek.

“The Clarks Creek Church sends up a query inquiring if it is Gospel order for members of Baptist churches to commune with Pedoe Baptist Societies? And, if not, what should be done with

such members or churches holding such members?" Answer to the first question: "No."

To the second:

"If after forbearance in kindness and brotherly love the offender does not refrain, that he may be excluded."

The committee on the state of religion emphasize the influence of the Sabbath School on the minds of the young in spreading gospel light. The churches are requested to adopt some systematic method of raising funds for the support of every religious enterprise fostered by the Association. Four sermons were preached on the Sabbath.

The body met at New Hope Church, in Franklin (now Stephens) County, Georgia, September 16th, 1870. The introductory sermon was preached by Thomas Burgess. The same officers were continued. After appointing the usual committees, adjourned until Saturday, 9 A.M. The writer of these sketches was then eighteen years of age, and on Saturday went to the Association, the first he ever attended, and according to his best recollection the greater part of Saturday was consumed discussing the following query, sent in by Zebulon Church:

"Is it according to the teachings of the Gospel to invite ministers to preach in our churches who declare non-fellowship with our Masonic brethren?"

After a heated discussion, answered in the negative. The report on the state of religion, which appears in the minutes, was of much greater importance, but was only read and adopted. The Missionary sermon was preached by Thos. Crymes, from Matthew 6:10, "Thy Kingdom Come." The Domestic Mission Board reports funds on hand at present \$57.20. At the afternoon service H. M. Barton and J. G. Bryan addressed the assembly on the subject of Sabbath Schools. Eight of the churches reported Sabbath Schools, with an enrollment of 418 pupils.

On September 18th, 1871, the Association met at

Pleasant Grove Church, this being the fifty-fourth annual session. Introductory sermon by J. G. Bryan. The same officers were continued. Received into the Union, New Bethel and Cross Roads churches, both new constitutions. The churches at Canon and elsewhere are reported as being disturbed by certain brethren calling themselves "reformers," whom they charge with having sown the seeds of discord in a manner detrimental to Christian love and unity. The brethren are requested to labor with them in a spirit of brotherly love, that they may be reclaimed in order that the peace and harmony of the brotherhood be not broken. David H. Payne and H. M. Barton report having traveled and preached ten days each. The Domestic Mission Board now has on hand \$35.70. After the Missionary sermon on the Sabbath the collection taken at the stand amounted to \$22.45.

In 1872 the Association met with Indian Creek Church, September 12th, in its fifty-fifth annual session. The services were opened as usual by an introductory sermon delivered by J. G. Bryan. The same officers were continued. The church at Broad River, a new constitution, was received into the union. The church at Canon sends in the following query:

"Is it according to scripture for the churches to deal with members for matters that have been tried and settled by the laws of the country?" Answer: "It is the duty of the Church to discipline its members in the laws of Christ, and in doing this, she is not to be governed by decisions of courts of law."

Appropriate resolutions were passed on the death of Abraham Aderhold, an aged Deacon of Carnesville Church, and John E. Payne, a Deacon of New Hope Church. The Domestic Mission Board reported twelve days' service by Thomas Crymes in the most destitute sections of the Association, and that after settlement they have a balance on hand of \$12.34. The committee on Sabbath Schools report that some of the churches have flourishing Sabbath Schools, while others have none. The Missionary sermon was preached by J. H. Sullivan,

and a collection for Missions was taken amounting to \$13.45.

On September 19th, 1873, the Association met at Zebulon Church. The introductory sermon was preached by Jesse Brown, from John 13:35. J. H. Sullivan was elected Moderator, and A. W. Brawner was continued as Clerk. The newly-constituted church at Pleasant Hill was received into the union. The report of the committee on the state of religion deploras the indifference manifested by some of the churches in regard to Sabbath Schools, and urges the churches to take more interest in this great work.

D. H. Payne, H. M. Barton, Thomas Crymes and Jesse Brown have each traveled and preached to destitute sections under agreement with the Mission Board, for which service they have been paid in the aggregate of \$56.50. The Board reports a balance on hand of \$40.20. The churches were requested in future to send up in their letter the statistics of their Sabbath School. This was an interesting year with most of the churches, interest in Sunday Schools was growing, and most of the destitute places in the Association were being supplied with the gospel. People were beginning to rebuild their wasted fortunes and to recover in a measure from the effects of the war.

In 1874 the Association met in its fifty-seventh annual session at Double Springs Church, in Anderson County, S. C., September 18th. H. M. Barton delivered the introductory sermon. The same officers were continued. The newly-constituted church at Tugalo was received into the union. This was an interesting session. One hundred ninety-two baptisms were reported. The churches were becoming more interested in Sabbath Schools. Most of the destitute places in the Association were being supplied with the gospel, and contributions for benevolence were increasing. Sixty-three dollars and seventy-five cents was sent up by the churches, each church being credited with the amount contributed. The Association now numbers 2,477 members. Resolved, that in future the afternoon session on the Sabbath at our

Association be devoted to the administration of the Lord's Supper, under such arrangements as the Association may see proper to make, and that the church with which the Association may meet provide the elements, and the Association pay the expense of the same.

At the session in 1875, on motion of Dr. T. G. Underwood, the above resolution was abolished, and rightly so. The Lord's Supper is a church ordinance in the strictest sense. Rev. S. B. Sanders delivered the introductory sermon before the Association convened at Canon Church, in Hart County, Ga., on September 17th, 1875. In its fifty-eighth annual session, from Hebrews 11:24. The same officers were continued. The First Baptist Church at Toccoa was received into the union at this time. The report of the committee on the state of religion is most encouraging, setting forth that the churches are all at peace, taking more interest in Sabbath Schools, are more interested in missions, and that most of the churches have enjoyed interesting revival meetings. Two hundred four accessions by baptism are reported during the last associational year.

The churches then, as now, seem to have been troubled with "Tipphers" and "Topers," as will appear by the following resolution adopted at this session:

RESOLVED, That we will withdraw membership from any church holding members in fellowship who are engaged or may hereafter engage in making or retailing ardent spirits, or using the same to excess.

This resolution has never been abrogated, neither has it ever been enforced.

The committee on deceased ministers and deacons report the death of Howel Mangum, of Nails Creek Church, and Lewis Aderhold, of Hunters Creek. Dr. A. W. Brawner, Chairman of the Domestic Mission Board, reports a fine showing for the Associational year. Rev. Wm. Kelly, who was employed by the Board, reports having sold books to the amount of \$164.23. Whole number of books sold 335, and 4,000 pages of tracts sold and donated. A resolution was offered and unanimously

passed raising Bro. Kelly's salary for the past year to \$250.00, he having contracted with the Board to travel as Missionary and Colporteur for the sum of \$200.00.

The fifty-ninth annual session of the Association was held September 15th, 1876, at Liberty Hill Church, five miles south of Toccoa, Ga. The introductory sermon was delivered by T. G. Underwood, from Ephesians 4:4-5. The same officers were continued. This was a memorable occasion to the writer, being the first meeting he ever attended as a delegate from New Bethel Church. Ebenezer Church was reinstated as a member of the body, she having been dismissed by letter and the letter being mislaid or lost. Rev. C. M. Irwin was present at this session and addressed the body on the subject of missions. Appointed delegates to State Baptist Convention. The Church at South Union was dismissed by letter at this session. The Domestic Mission Board reports eight months and five days' service by William Kelly, Missionary and Colporteur, who reports books and tracts sold and donated to the amount \$116.25, for which service he has been paid \$160.35. The churches are requested to adopt some plan of raising funds for missions, and if possible to secure a contribution from every member. The delegates are requested to bring this subject before their churches and the pastors are instructed to preach a special sermon on missions in November next, followed by a collection, to be forwarded at once, stating the object for which it is given. The committee on deceased ministers and deacons report the death of W. R. P. Wilbanks, a deacon of Eastanollee.

C. M. Irwin gave a lecture on Sabbath Schools at 9 A.M. on Sabbath. J. J. Kimsey preached at the stand at 10 A.M., followed by H. M. Barton, who preached the missionary sermon. The Association now numbers 25 ordained ministers and five licentiates.

The Association convened at Reed Creek Church, Hart County, Ga., on the 19th of October, 1877, in its sixtieth annual session. After the introductory sermon by J. J. Wilson, the letters were read and names of delegates en-

rolled. Elected T. G. Underwood, Moderator, and re-elected A. W. Brawner, Clerk.

The Church at South Union returned her letter which was granted last year, and enrolled as a member of the body. The Line Church was received from the Sarepta by letter. The corresponding messengers, I. H. Goss, J. H. McMullin, Benjamin Thornton and T. S. Roberts from the Sarepta; W. C. Wilkes from the Chattahoochee; Milton Hicks from the Fork; and M. McGee and Levi Burruss from the Saluda.

The committee on the state of religion report coldness and indifference in most of the churches, very little interest in Sabbath Schools, pastors only paid a pittance, small contributions for benevolence sent up by the churches, and pastors excoriated for their lack of faithfulness in teaching their members their duty along these lines. The committee on deceased ministers and deacons report the death of H. F. Chandler, of Beaverdam Church, S. C., Henry Brown, of Andersonville Church, S. C., Richardson Tribble, of Pleasant Grove Church, and William Stowe, of Eastanollee Church.

A resolution was passed endorsing the establishment of a female seminary to be located at Gainesville, Ga., and commending W. C. Wilkes general agent for said seminary.

The Domestic Mission Board report no missionaries have been employed, for lack of funds.

Pursuant to adjournment, the Association met at Double Branches Church, Franklin County, Ga., Sept. 13th, 1878. Introductory sermon by David H. Payne, from Deuteronomy 23:20: "And he said I will hide my face from them, I will see what their end will be." H. M. Barton was elected Moderator and A. W. Brawner continued as Clerk. The committee on deceased ministers and deacons report the death of Rev. Samuel Isbell, who was an active minister for about thirty years, and a most excellent man. Also the death of Malon Teat, a faithful deacon of Double Branches Church. The report on the state of religion is much more encouraging

than last year, 157 accessions by baptism being reported, and a number of churches report flourishing Sabbath Schools. Rev. T. G. Underwood was appointed agent to receive contributions for foreign missions and forward the same to the Board. Resolved, that in future the Association meet on Thursday instead of Friday. Discontinued the Domestic Mission Board, and appointed one member from each Union meeting District to direct the mission work in the destitute sections in the bounds of the Association.

The sixty-second annual session of the body was held with the Nails Creek Church, Banks County, Georgia, September 18th, 1879. Rev. T. G. Underwood, who was appointed at last session, preached a close, suggestive and forcible sermon introductory to the business of the session, from John 19:30: "It is finished." The same officers were continued. W. N. Chaudoin (better known as Uncle Shad), agent for foreign missions, was received in his capacity as agent. He also preached the missionary sermon on Sunday. The committee on deceased ministers and deacons report the death of Henry Mitchell, a faithful and efficient deacon of Clarks Creek Church; also Bro. Abram Merritt, who was a faithful deacon of Double Springs Church.

The committee appointed at last session to arrange to supply the destitute sections in the bounds of the Association with the gospel, report that they secured the services of J. F. Goode, H. M. Barton and Jesse Brown to travel and preach in the most destitute settlements fifteen days each, at \$1.00 per day. T. G. Underwood reports having forwarded to the Mission Board \$10.35 for foreign missions. Dr. A. W. Brawner and Dr. T. G. Underwood, who were appointed at the last session to write the history of our church, each read the history of Double Branches and Eastanollee Churches, for which see under chapter of History of the Churches, in these sketches.

In 1880 the Association convened with the Shoal Creek Church, Hart County, Ga. The introductory sermon was dispensed with, and H. M. Barton, pastor of the

church, preached a sermon dedicating their new church building which had just been completed. T. G. Underwood was elected Moderator, and T. A. McFarland, Clerk. The correspondents at this session were W. B. J. Hardman, Moderator of the Sarepta, and J. D. Adams and J. H. McMullin; from the Liberty, J. C. Jackson and W. J. Purcell; from the Saluda, J. R. Earle. The Association at this session withdrew from the Georgia Baptist Convention, and became a member of the North Georgia Baptist Association. Appointed J. M. Massey, J. J. Wilson, W. M. Rampley, T. G. Underwood and J. F. Goode as representatives in that body. The Association was called on this year to mourn the loss by death of two of its oldest ministers: one, Wm. Kelly, a most excellent man and a good preacher. He was intimately connected with the history of the churches and Association from 1850 until his death, February 28th, 1880. The writer conducted the funeral service on February 29th (the fifth Sunday in February), at Hunters Creek, from Second Samuel 3:39: "Know ye not that there is a prince and a great man fallen this day in Israel?" after which his body was borne to its last resting place by the following preachers acting as pallbearers: W. M. Rampley, D. H. Payne, J. H. Sullivan and J. F. Goode. The other, W. R. Wellborn, was perhaps the oldest minister in the Association, both in age and service, and was a man of more than ordinary ability. He was both an M.D. and D.D., and was the author of an essay on the importance of Sabbath Schools, which is well entitled to a place in these sketches, but we must be brief.

Regret is expressed by the committee on the State of Religion that contributions from the churches are so meagre, showing that the hearts of the members are not interested in the work. The report on Sabbath Schools is more encouraging than formerly, and the Churches and pastors are urged to encourage the work. After the Missionary sermon on the Sabbath by J. J. Wilson, a collection was taken, amounting to \$21.90, which was directed to be applied to the education of W. J. Purcell,

a young minister, who is a member of the Liberty Association.

The sixty-fourth session of the body was held at Ziden Church, Franklin County, Ga., Sept. 15, 1881. The introductory sermon was preached by J. F. Goode from First Samuel 21:1: "Why art thou alone and no man with thee?" The same officers were continued. Webbs Creek, a new constitution, was received into the body at this session. The Board reports having received and paid out on the education of W. J. Purcell \$27.90, as directed at the last session of this body. Sabbath morning the sky was overcast with clouds and the rain fell in torrents, accompanied by a strong East gale. Only a few met. David H. Payne preached the missionary sermon in the house to the few who had ventured forth, and a collection was taken for missions amounting to \$4.75.

The body now has seventeen ordained preachers, nine licentiates, and a membership of 2,725 persons.

The committee on deceased ministers and deacons report the loss by death of two of the aged and faithful deacons, John H. Payne, of New Bethel, and George Poole, of Nails Creek. They used the office of a deacon well.

In 1882 the body convened with Eastanollee Church in its sixty-fifth annual session, on September 14th.

The introductory sermon was preached by L. L. Waldrup, of the Liberty Association. The same officers were re-elected, and the usual committees appointed. C. M. Irvin, representing the Christian Index, was welcomed and made a forceful talk, setting forth the worth of a good denomination paper in the homes of our members. F. C. McConnell was seated as a correspondent from the Hiawassee Association. A collection was taken on the Sabbath after the Missionary sermon of \$10.25, making a total of \$21.20 to be forwarded at once to the Treasurer of the North Georgia Missionary Baptist Association, to be applied where most needed. The committee on deceased ministers and deacons reported

the death of Bro. John M. Massey. He was a young minister and greatly beloved. Also Daniel Moseley, of the Eastanollee Church, one of the oldest and most efficient deacons. The committee appointed to suggest a plan for raising funds for missions recommend the following plan. Let each church appoint one of her members to solicit contributions and report the same to the church quarterly, to be disposed of as the church may direct.

The body convened with Cross Roads Church, in Hart County, Ga., on Thursday before the third Sunday in September, 1883. There is no record whatever of this session, the minutes being lost. The writer being a member of the body at that time is able to give a few sketches from memory. The introductory sermon was preached by T. G. Underwood. Several churches were dismissed to go into the organization of the Hebron Association, and the body was called upon to mourn the loss of three of our ablest ministers, viz., David H. Payne, J. J. Wilson and A. H. Terrell. This disconnected sketch is written exclusively from memory.

The Session in 1884 was held with Middle River Church, Franklin County, Georgia, on the 18th of September, this being the sixty-seventh annual session. The introductory sermon was delivered by G. W. Carroll, from Matthew 1:25. T. G. Underwood was continued as Moderator, and B. P. Vandiver was elected Clerk. At this meeting a committee was appointed on Missions, and also on Religious Literature, and on Education. The committee on the state of religion reported an upward tendency in all the churches. The committee on religious literature deplored the fact that religious literature "is not being read by our members as extensively as it should be," and recommends the *American Baptist Reflector* as being in every way worthy of our patronage. The committee on education recommends Mercer University, at Macon, Ga., for young ministers, and the Gainesville Female Seminary, located at Gainesville, Ga., for young ladies. The missionary sermon was preached at eleven o'clock on the Sabbath by T. G. Underwood,

and a collection for foreign missions amounting to \$11.15 was taken.

The next annual session of the body was held at Broad River Church, in Franklin County, Ga., on September 17th, 1885, this being the sixty-eighth meeting. The time appears to have been largely occupied with the correspondence of the various Associations, and discussing the reports of the following committees: Religious Literature, Missions, State of Religion and Sabbath Schools. The Treasurer reports in his hands \$17.45, which he is instructed by the body to forward to the Treasurer of the Foreign Mission Board. On the Sabbath, owing to the inclemency of the weather, no service was held.

The body convened in 1886 with the church at Poplar Springs, on September 17th, this being the sixty-ninth annual session. The introductory sermon was preached by W. W. Stowe. J. F. Goode was elected Moderator, and B. P. Vandiver, Clerk. The vacancies in our ministerial ranks had been filled by P. F. Crawford, J. L. D. Hillyer and by the ordination two years ago of W. W. Stowe and G. F. Fuller. Harry Hatcher, representing the American Baptist Publication Society, was present. S. Y. Jameson, who later was President of Mercer University, was also a visitor. These brethren increased the interest by their presence and counsel. Well written reports on the various objects of benevolence fostered by the Association were presented and thoroughly discussed by Jameson, Hatcher, and a number of others. The reports all bore corroborative evidence of the growing interest in the benevolent work of the Association. The speeches were able and instructive, and were listened to with a great deal of interest. The committee on deceased ministers and deacons reported the death of Rev. J. Heaton, a most noble man and a good preacher. After the missionary sermon on the Sabbath by W. J. Purcell, a collection was taken for foreign missions, and realized \$40.15.

The next annual session convened with New Bethel Church on the 18th day of September, 1887, this being the seventieth session. The introductory sermon was de-

livered by Jesse Brown, from Luke 22:32. The newly constituted church at Liberty was received into the union at this time.

The reports of the various committees were ably discussed by R. D. Hawkins, A. F. Underwood, S. Y. Jame-son and others. A spirit of brotherly love and general good feeling pervaded the whole meeting. When the usual claims were presented they met with a hearty response from all present. After appropriate remarks by T. G. Underwood, the Moderator, adjourned.

T. G. UNDERWOOD, *Moderator*.

T. A. MCFARLAND, *Clerk*.

On September 13th, 1888, the introductory sermon was delivered before the body at Ebenezer Church, by J. F. Goode, from 1st Timothy 1:11. The same officers were reëlected. We welcomed to our assistance at this meeting from abroad W. G. Manley, representing the claims of Mercer University. A. W. Van Hoose, President of the Gainesville Female Seminary, representing the claims of that Institution, and C. M. Irvin, representing the Christian Index. The Association was asked to pledge \$100.00 for Missions for the next year, which was heartily acceded to. The report on Missions was ably discussed by S. Y. Jameson. The new Carnesville Baptist Church, and the Baptist Church at Lavonia, two new constitutions, were received into the union at this session. The Association was called on this year to mourn the loss by death of Henry Wood, one of its oldest ministers. He was a good preacher and most excellent man. After appropriate remarks by the Moderator, singing and prayer by R. D. Hawkins, adjourned. Owing to the inclemency of the weather, no service was held on the Sabbath.

In 1889 the Association convened with Clarks Creek Church in its seventy-second annual session, on September 12th. T. G. Underwood was continued as Moderator, and T. B. Bonner was elected Clerk. The newly-constituted church at Hannahs Creek was received into the union at this session. C. M. Irvin was present,

representing the Christian Index and speaking a good word for kind works. Distinguished visitors from abroad were conspicuous by their absence, which brought forth the best that was in our home force. The report on missions, education, temperance, state or religion, religious literature and Sabbath Schools were ably discussed by P. S. Whitman, D.D. (a host in himself), P. F. Crawford, C. T. Burgess and others. The \$100.00 pledged at last session to missions had been paid and \$120.00 for missions was pledged for the next Associational year. This was a very harmonious meeting, and was attended by immense crowds. P. F. Crawford preached the Missionary Sermon on Sunday, and a collection was taken for Missions, but the minutes are silent as to the amount realized.

The introductory sermon was delivered by W. J. Purcell before the body at Hunters Creek Church in its seventy-third annual session, September 18th, 1890, from Ephesians 5:27. T. G. Underwood was continued as Moderator, and T. C. Hayes was elected Clerk. The usual committees were appointed and their reports were well prepared and somewhat lengthy. The distinguished visitors from abroad were A. J. Kelly, from the Sarepta, representing the Christian Index, and F. C. McConnell, from the Chattahoochee, who preached at eleven A. M. on Saturday. A motion was made to change the time of meeting of the body from Thursday to Tuesday. This question had been agitated for several years but a decided majority had always opposed the change. The question now being brought before the body, the Moderator threw all of his great influence against the change. The writer of these sketches, believing that the change would be for the best, called the attention of the body to the fact that the Association was a business meeting, and ought to meet during the week and transact the business and let the preachers return to their respective charges on Sunday. When the vote was taken a decided majority voted for the change. Since that time the body has always met on Tuesday. Owing to the inclement weather, very few met on Sunday. J. F. Goode

preached the Missionary sermon, and took a collection amounting to \$5.00.

The meeting in 1891 was held with the church at New Hope, this being the seventy-fourth annual session. Introductory sermon by E. P. Stone. T. G. Underwood, the Moderator, being absent, the body was organized by electing J. F. Goode, Moderator, and T. A. McFarland, Clerk. All subjects of interest to the body were discussed in order by H. Hatcher, A. J. Kelly, F. C. McConnell and S. Y. Jameson, distinguished visitors from other Associations. After hearing the claims of the Baptist Orphans' Home (then in its infancy), took a collection for the same, amounting to \$5.25. An increasing interest in the work on all lines appears to be manifest from the various reports. P. F. Crawford was elected as delegate to the S. B. C. Delegates were also appointed to the State Baptist Convention and to the North Georgia Baptist Association. The missionary sermon was preached by C. T. Burgess, after which a collection was taken, amounting to \$5.61.

The seventy-fifth meeting of the body was with Pleasant Grove Church, on Tuesday after the second Sunday in September, 1892 (Sept. 13th.) J. G. Gibson, D.D., of the Sarepta, preached the introductory sermon. Text, Luke 2:48. The Moderator being absent on account of sickness, the body was called to order by the Clerk. A. E. Keese was elected Moderator, and W. A. Mitchell, Clerk. Dr. J. G. Gibson, Corresponding Secretary and Treasurer of the State Mission Board, and A. C. Ward, traveling agent for the Christian Index, were received in their official capacity. The various reports were encouraging, and were ably discussed by A. C. Ward and a number of our own ministers. Dr. Gibson addressed the body on the subject of missions, and took a collection for indigent ministers.

Since the last meeting of the body two of our aged deacons have passed away, M. W. Gillespie, of Indian Creek Church, and Jeremiah Cleveland, of Red Hollow. Dr. T. G. Underwood made a few feeling remarks upon the life and faithfulness of these two noble men. The

Treasurer reported having received and paid out for missions \$86.38. Seventeen of the churches report flourishing Sunday Schools, and contributions amounting to \$110.24, which added together makes an aggregate of \$196.62.

The body convened in its seventy-sixth annual session with Hudson River Church, September 12th, 1893.

The introductory sermon was preached by J. F. Goode. T. G. Underwood was elected Moderator, and W. A. Mitchell, Clerk. The report on Missions submitted by Alex E. Keese shows that contributions for all purposes amount to \$1228.00. Discussed by J. P. Osborn, Corresponding Secretary of N. G. B. A., C. T. Burgess and others. The reports of the various committees show a marked upward tendency in religious work. Seventeen churches report Sabbath Schools, with an enrollment of 1402 pupils, and contributions amounting to \$86.89. At this session the sum of \$75.00 was raised for the purpose of putting a tombstone at the grave of Rev. Wm. Kelly, at Hunters Creek Church, and a committee appointed to contract for and superintend the work, which obligation the committee discharged a few days thereafter. The body now has nineteen ordained ministers, eleven licentiates, a membership of 3581 persons, and 277 members received by baptism during the last Associational year.

On the 11th day of September, 1894, the body met for its seventy-seventh annual session with the Tugalo Church. Introductory sermon by C. T. Burgess. T. G. Underwood, the Moderator, being absent on account of serious sickness, the body was called to order by the Clerk. Permanent organization was effected by the election of J. F. Goode, Moderator, and W. A. Mitchell, Clerk. The usual committees were appointed and made their reports, which were all very brief, and very briefly discussed. The body was not honored at this session with many visitors.

This was rather a dull meeting; the deep spiritual interest usually manifested on such occasions was almost entirely wanting. It does appear, however, that the

churches have not been idle, contributions for benevolence amounted to \$493.76. Nearly every church has made a decided increase in their pastor's salary.

The body was called upon to mourn the loss of one of her oldest preachers, and one of the very best of men, Rev. W. H. Ariail, of Nails Creek Church. Rev. G. W. Carroll preached the missionary sermon, but if there was a collection taken for missions according to the usual custom, it is not mentioned in the minutes.

The body assembled in its seventy-eighth annual session on the 10th day of September, 1895, at Pleasant Hill. Introductory sermon by C. T. Burgess. Re-elected J. F. Goode, Moderator, and W. A. Mitchell, Clerk. The reports of the various committees were really encouraging, showing an ever-growing interest in Missions, Sabbath Schools, Temperance, Religious Literature, and the report on education was superb. The statistics show contributions for all purposes to be \$1679.50.

The Association at this time was composed of thirty churches, and has since received nine others into the union. She embraces, however, practically the same territory as she did then, being confined mainly to Franklin and Stephens Counties, with three churches in Banks County, on the extreme southwest.

On the 15th day of September, 1896, the delegates from the various churches composing the body assembled at Nails Creek in the seventy-ninth annual session. Nails Creek, according to the best information obtainable, was constituted on the 13th day of February, 1787, and has wielded a wonderful influence for good. She was one of the churches that went into the organization of the body in 1818, and though she is located on the extreme west of the Association, the crowds who gathered were overwhelming. After the introductory sermon by T. G. Underwood, elected C. T. Burgess, Moderator, and G. F. Fuller, Clerk. The reports on Education, Temperance, Missions, Sabbath Schools, Religious Literature and the State of Religion were all well prepared and forcibly discussed by Dr. J. F. Edens, who was present representing the Christian Index, Dr. A. F.

Underwood, correspondent from the Clarksville Association, R. D. Hawkins and Dr. B. D. Ragsdale. Amount sent up for missions, including contributions from the Sabbath Schools, \$325.20.

Rev. M. E. Porter, one of our noble young ministers, has been called home, also Rev. W. W. Rampley, of New Carnesville Church, and Deacons Samuel White, of Pleasant Grove, and E. L. Goode, of Toccoa Church. Several of the brethren spoke feelingly of the solid worth of these preachers and deacons.

On September 14th, 1897, the Association met in its eightieth annual session with Broad River Church. Introductory sermon by C. T. Burgess. Re-elected C. T. Burgess and G. F. Fuller Moderator and Clerk. The distinguished visitors present were John G. Gibson, a host in himself, was received in his official capacity as Secretary and Treasurer of the State Mission Board, and John F. Edens, representing the Christian Index. One hour and thirty minutes was voted Dr. Gibson to address the body. His address was such as only Gibson could deliver. He showed how Baptists were lengthening their cords and strengthening their stakes, dotting the homeland with churches, planting out-posts and stations all along the frontiers, and pushing their conquest even to the very center of the most benighted heathen lands, the battle-cry ringing all the while in unmistakable tones, "Onward to the uttermost parts of the earth." W. S. White, one of the aged deacons of Eastanollee Church, and also a licensed preacher, has been called home since last session of the body. This was a very harmonious and profitable session.

On October 11th, 1898, the Association met at Double Branch Church. The introductory sermon was preached by R. H. Smith. W. J. Purcell was elected Moderator, and C. L. Mize, Clerk. Dr. Joe Winn and R. H. Smith were seated as visitors, and Dr. Winn enlivened the interest by his wit, as well as by his impressive speeches on the report on Missions and Temperance. The report on Sabbath Schools states that every church composing the body except one has an interesting Sabbath School.

One of the deacons, Samuel G. Porter, of Broad River Church, has been called home. He was a good man and used the office of a deacon well. The Finance Committee makes an earnest request of the churches to send up the amount contributed by them to the Association, much more being contributed by the churches than they get credit for in the financial report. Dr. Winn preached on the "Person and work of the Holy Spirit," from Ephesians 4:3: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The Missionary sermon was preached by G. W. Carroll, and a collection of \$9.10 realized.

W. J. PURCELL, *Moderator*.

C. L. MIZE, *Clerk*.

The Association next met with the Carnesville Church, on September 12th, 1899, in its eighty-second annual session. After the introductory sermon by R. D. Hawkins, organized the body by electing the same officers as of last year. This church being centrally located and in a good community, the crowds were immense, and the hospitality abundant. The report on Missions by R. D. Hawkins and on Education by Fermor Barrett, were well prepared, and are each worthy of a place in full in this history, but space forbids. The committee on Deceased Ministers made a very touching report on the death of Dr. T. G. Underwood, which will appear in Biographical Sketches in this history. A resolution was passed that a Committee on Woman's Work and B. Y. P. U. be added to the standing committees. The effort made at this session to establish a Baptist High School at Carnesville caused so much strife and confusion, ending in complete failure, that we prefer to pass it by without comment.

The missionary sermon was preached by S. Y. Jame-son, and a masterly sermon it was. A collection was then taken for indigent ministers, amounting to \$32.37.

The Association met in 1900 with the Baptist Church at Toccoa, on September 11th, in its eighty-third annual session. C. T. Burgess was the introductory preacher.

The same officers were continued. The report on B. Y. P. U. by A. L. Fricks was elaborate and superb, which when taken in connection with the report of J. L. Fields on Woman's Work is practically all that the minutes contain of any great importance. The minutes are filled with reports of committees in the interest of the High School at Carnesville, briefly referred to in the account given in the minute of last year, which could be of no interest to the reader. This school will not be referred to again in these sketches.

The Tugalo was the second Association in Georgia to perfect an Associational B. Y. P. U., July 23rd, 1915, the Chattahoochee having perfected a like organization on July 9th of the same year. Thus it is manifest that the Chattahoochee was the first to organize an Associational B. Y. P. U., and the Tugalo the second.

The eighty-fourth annual session of the Association was held on September 10th, 1901, at Red Hollow Church, Martin, Ga. The introductory sermon was delivered by W. J. Purcell, from John 13:1. The same officers were again elected. This was a solid meeting. The reports were never more encouraging, nor the outlook brighter. The report on Temperance was followed by remarks by C. T. Burgess, E. P. Stone and J. A. Porter. The report on Woman's Work was read by P. F. Crawford and spoken to by G. J. Davis. The report on B. Y. P. U. was read by L. D. Dale, and spoken to by S. A. Porter, A. L. Fricks and A. Terrell. The report on Missions read by J. F. Goode was discussed by S. Y. Jameson, E. L. Sisk and B. F. Camp. The report on education by Lee K. Parham was adopted without being discussed.

Death has invaded our ranks and taken from us during the last Associational year, S. W. Mosely, of Eastanollee Church, and Dr. L. K. Burruss, of Carnesville Church, both licensed preachers, and Deacons G. R. Brown, of Clarks Creek Church, and E. M. Poole, of Nails Creek Church. After singing "In the Sweet Bye and Bye," and prayer by L. B. Norton, adjourned.

On September 16th, 1902, the Association convened at Middle River. This was the eighty-fifth annual ses-

sion. Most of the delegates were present from all the churches to hear the introductory sermon, preached by W. W. Stowe, from Titus 3:1. A resolution was passed at this time to appoint the chairman of each committee for the next meeting of the body. The subject of Sunday Schools was strongly enforced by earnest speeches from M. M. Riley and C. T. Burgess. Missions elicited good speeches from R. D. Hawkins and M. M. Riley. The reports on B. Y. P. U. and Woman's Work were adopted after able and earnest speeches by L. K. Parham and C. T. Burgess. Religious literature was championed by R. D. Hawkins. The financial report shows that \$419.21 had been contributed for benevolence during the Associational year. The missionary sermon was preached by M. M. Riley, D.D., and the usual collection taken. The evening session was taken up with miscellaneous business. Adjourned.

W. J. PURCELL, *Moderator*.

C. L. MIZE, *Clerk*.

The body convened with the Liberty Hill Church on the 15th day of September, 1903, in its eighty-sixth annual session. P. F. Crawford was the introductory preacher. The same officers were continued. A resolution was submitted by P. F. Crawford, and unanimously passed, declaring that no church shall be eligible to membership in this body that received alien immersed persons into its membership. The report of the committee on Orphans' Home made a strong plea for the orphans, and after an impassioned speech by G. W. Carroll, Sr., took a collection for the orphans, amounting to \$15.83. The report on Woman's Work and B. Y. P. U. are both encouraging and uplifting, showing marked progress. The report on Religious Literature was spoken to by B. J. W. Graham, setting forth the value of religious literature in the home. The committee on deceased Ministers and Deacons report the death of B. P. Vandiver, an aged deacon of Broad River Church. The report on missions shows that the Foreign Mission Board has received \$25,000.00 over any previous year. Also,

that Home and State Boards have enjoyed like prosperity, both as to contributions and work done. The report on temperance was able and timely, and discussed by L. K. Parham and others. The body now numbers 33 churches, with a total membership of 4670 persons, and 235 accessions by baptism during the Associational year.

The body convened in 1904 in its eighty-seventh annual session with Lavonia Baptist Church, on October 4th, 1904. Introductory sermon by L. K. Parham. Re-elected W. J. Purcell and C. L. Mize Moderator and Clerk. This session was favored with the presence of S. Y. Jameson, Corresponding Secretary of the State Mission Board, M. M. Riley, J. J. Kimsey, R. Merritt and others.

The reports of the various committees were brief, and were discussed at considerable length by S. Y. Jameson, M. M. Riley and others. Agreed to contribute \$1000.00 for missions next year. A spirit of brotherly love and general good feeling pervaded the whole meeting. The claims of all benevolent enterprises fostered by the body were presented and met with a hearty response. "Behold how good and how pleasant it is for brethren to dwell together in unity."

For a number of years the churches have been removing their old dilapidated log buildings, and investing in more commodious framed and ceiled buildings, equipped with stoves for heating, and organs as an accompaniment to the vocal music. From this time onward contributions for missions and general benevolence increased beyond the expectations of the most sanguine.

The body convened September 12th, 1905, at Indian Creek Church, this being the eighty-eighth annual session. J. F. Goode was the introductory preacher. The same officers were continued. A number of able ministers were present from abroad to add interest to the deliberations of the body. J. A. Wynn, Moderator of the Chattahoochee Association, was present representing missions, L. T. Weldon representing the Christian Index, R. D. Hawkins from the Liberty, and C. A.

Strickland from the Sarepta. The reports of committees were well prepared and ably discussed by the brethren from abroad and also by our own ministers. J. A. Wynn preached the missionary sermon as only he could preach. The delegates in the house made up a purse of \$13.00 for that veteran preacher, L. B. Norton. The body is called to mourn the loss of Rev. G. W. Carroll, Sr., since last Association. Also, Bro. M. M. McMurray, an aged and efficient deacon of Red Hollow Church.

According to previous appointment the Association met in 1906 at Eastanollee Church, in its eighty-eighth annual session, on Sept. 11th. Introductory sermon by W. W. Stowe. Organized by re-electing W. J. Purcell and C. L. Mize Moderator and Clerk. Among the messengers present from corresponding Associations, we notice the following names: M. M. Riley, from the Chattahoochee, R. B. Seales, representing the Christian Index, and J. J. Bennett, Secretary of the State Mission Board. Irregularities being reported existing in the Second Baptist Church at Toccoa, appointed a committee to investigate the same and report tomorrow morning. The committee reported that the church had received into fellowship a number who had not been scripturally baptized, and that a number of the members were dissatisfied. Also recommended that a committee be appointed to visit the church, investigate the case, and report to the next meeting of this body. Able and interesting speeches were made by Col. Fermor Barrett to the report on Missions and Rev. C. T. Burgess of our own body as well as by M. M. Riley and J. J. Bennett, who spoke to the report on Missions. The various reports show remarkable advances along all lines of Christian endeavor. A general upward tendency is apparent. The death of Bro. John A. Porter, a deacon of Liberty Hill Church, was reported. He was a young man of sterling worth.

We find the body convened in 1907 at New Carnesville Church in its ninetieth annual session, on September 10th. After the introductory sermon by W. J. Purcell,

heard the report of the committee appointed at last session to investigate irregularities in the Second Baptist Church at Toccoa, as follows:

The trouble has been removed by the expulsion of the majority who advocated alien immersion, the minority have called a pastor, and the church is now in a prosperous condition.

The same officers were continued. The reports of the various committees were well prepared and somewhat elaborate, and were ably discussed. The visiting brethren were G. W. Andrews, Sunday School Evangelist, M. M. Riley, of Gainesville, T. J. Rucker, from the Hebron, A. J. Johnson, from the Liberty, and R. B. Seales, representing the Christian Index. Three of our deacons have been called home since our last meeting: J. B. Aderhold, of Carnesville Church, W. D. Harber, of Indian Creek, and Kimsey Segars, of New Bethel. A deep feeling pervaded the Association, and the venerable L. B. Norton led in a fervent prayer to God for His direction and blessing.

The Association held its ninety-first session with the Hunters Creek Church, September 5th, 1908, with C. T. Burgess, Moderator, and W. A. Mitchell, Clerk. Introductory sermon by B. J. W. Graham, editor of the Christian Index. The reports on Missions, Temperance, B. Y. P. U. and Woman's Work were discussed with great earnestness by the brethren. The delegates were requested to continue to lay the cause of Missions before the churches and insist on increased contributions. Death has again invaded the ranks of the body and claimed four of our deacons: T. C. Lecroy, of Indian Creek, W. J. Burgess and Jerry Ward, of Nails Creek, and S. W. Whitlow, of Double Branches. After the Missionary sermon by J. J. Kimsey, took a collection for Missions, amounting to \$38.36.

The Association held its ninety-second session with the Mullins Ford Church, September 14th, 1909. J. J. Bennett, Corresponding Secretary of the State Mission Board, was the introductory preacher. The same officers were continued. Owing to an almost incessant down-

pour of rain this session was slimly attended, and the reports of the various committees were read and adopted with very brief remarks. This was the first session ever held when the body adjourned on the evening of the second day. The Missionary sermon was preached by the writer, and a collection taken for Missions amounting to \$9.68. After a song and prayer by G. W. Weldon, adjourned.

The following year, 1910, the body convened with Clarks Creek Church in its ninety-third annual session. After the usual introductory sermon delivered by H. F. Stovall, elected C. T. Burgess, Moderator, and W. A. Mitchell, Clerk. The distinguished visitors present at this session were M. M. Riley, R. D. Hawkins, C. T. Brown, from the Chattahoochee, F. L. Malory from Macon, representing the laymen's work in the State, and A. J. Johnson from the Liberty. A fund of \$85.00 was raised to defray tuition and other expenses of Rev. T. W. Holcomb, while in school at Toccoa. Deacons H. J. Walker, of Zebulon, and W. M. Littleton, of Pleasant Hill, have been called home since our last Association.

The reports of the various committees were read, and after able discussions by a number of brethren were adopted. It would be interesting and profitable to give these reports a place in these sketches, but space forbids. The Missionary sermon was preached by A. J. Johnson to an immense multitude. After a song and prayer by L. B. Norton, adjourned.

The body convened in its ninety-fourth annual session with the church at Nails Creek, September 12th, 1911. The introductory sermon was preached by W. L. James. The same officers were continued. This was an interesting session. The social feature and royal entertainment will ever be remembered by all who were there, but the most interesting of all was the reports of the various committees showing the wonderful advancement over previous years. Contributions for the Associational year, for State Missions, \$292.98; Home Missions, \$980.11; Foreign Missions, \$463.11; Visiting Ministers,

\$482.28; Orphans, \$321.71; Ministerial Relief, \$59.22; Ministerial Education, \$125.71; making a total of \$2725.94. The report on Woman's Work shows contributions amounting to \$1169.51, which makes a grand total of \$2885.45.

The Association at this session was composed of 36 churches, and 27 of the churches report Sabbath Schools with an enrollment of 2349 pupils and 201 officers and teachers; 349 accessions by baptism, a total membership of 5863 persons, and 16 ordained ministers. New Hope Church reports the death of Daniel Fulbright, a good man and faithful deacon.

The ninety-fourth session of the Association was held with Ebenezer Church, September 10th, 1912. Introductory sermon by C. T. Burgess. After enrolling the names of delegates went into permanent organization, and re-elected C. T. Burgess, Moderator, and W. A. Mitchell, Clerk. The reports show an increase in contributions during the last Associational year for all purposes of \$686.54. A resolution was offered and passed that in the future we only have a report on Christian Education. This resolution in the main has been ignored and justly so. The rural schools is the place where nine-tenths of the growing children will receive their only literary training, and they ought to be, and will be, remembered in our reports on Education. The committee on Deceased Ministers and Deacons report the death of three deacons of Middle River Church, viz.: D. B. Hall, J. S. Spears and T. C. Phillips. Also, H. I. Collins, of Eastanollee Church. The reports of the various committees were well prepared and breathed a spirit of determination to be more active in the service of the Master, while breathing a spirit of thankfulness for what we have already been able to accomplish.

The Association met at Pleasant Grove Church in its ninety-sixth annual session, September 16th, 1913. H. F. Stovall was the introductory preacher. C. T. Brown was elected Moderator, and D. S. Wommack, Clerk. The deliberations of the body were spirited and interesting. The reports show that during the past year

contributions for all benevolent enterprises fostered by the body amount to \$3690.99; for building and repairs and other objects \$1539.99, making a total of \$5230.98. The contributions made through the women's societies were \$827.81, aggregating a grand total of \$6058.79.

The visitors present at this session were J. Fred Eden, Jr., of Appalachee Association, formerly a member of the body, and John T. Baxter, representing the Christian Index. Elected P. F. Crawford delegate to the Southern Baptist Convention, G. W. Weldon, S. M. Ayers, W. J. Purcell and C. T. Brown delegates to the Georgia Baptist Convention.

On September 15th, 1914, the Association met at Hudson River, this being the ninety-seventh annual session. The introductory sermon was preached by Dr. C. J. Thompson, representing the Foreign Mission Board. The same officers were continued. The newly-constituted church at Toms Creek was received into the union at this session. Dr. C. J. Thompson, Field Secretary of the Foreign Mission Board, Dr. A. C. Cree, Enlistment Secretary of the Home Board, Dr. Gilbert Dobbs and H. E. Hardman, from the Sarepta, from the Hebron, S. M. Bobo and H. W. Bruce, from the Liberty, W. S. Wilbanks, took their seats as corresponding messengers. According to the reports submitted and read by the chairman of the various committees, every religious enterprise fostered by the Association is being cared for, and the statistics show a small increase in contributions to each object, but the thundering of cannon is heard across the wide waters, the farmers are beginning to put the first cotton of the present crop on the market. The price has already declined from fourteen to about eight cents. Our loyalty to the Master's cause is about to be tested.

The body met with New Hope Church in its ninety-eighth annual session, September 14th, 1915. The introductory sermon was delivered by Dr. F. C. McConnell, of Atlanta. W. J. Purcell was elected Moderator, and D. S. Wommack, Clerk. A. C. Cree, Corresponding Secretary of the State Mission Board, made an earnest

talk, giving an account of his stewardship and setting forth the problems of the Board. F. C. McConnell made a lengthy and impassioned speech setting forth the various problems of every religious enterprise fostered by the body. Although the reports had not been read, they were all ably discussed. At the close of his address, the Moderator extended him the thanks of the Association. The reports were well prepared and breathed a spirit of earnestness, but the spirit of the meeting was not altogether as our sessions in the past, contributions had fallen off and some of the speakers so far forgot themselves as to charge selfishness and covetousness as the cause. When will Christians learn to cultivate a spirit of forbearance one toward another? "Why judgest thou thy brother, or why settest thy brother at nought." The farmer had received only six cents for his 1914 crop, and the crop for this year has not been harvested, and this was the real cause for reduced contributions.

In 1916 the Association met with the Lavonia Church, September 12th, in its ninety-ninth annual session. A. W. Bussey was the introductory preacher. A. W. Bussey was elected Moderator, and D. S. Wommack was continued as Clerk. S. M. Bobo and L. T. Weldon, from the Hebron, J. M. Long, representing the Georgia Baptist Hospital, A. C. Cree, Corresponding Secretary of the State Mission Board, and Emmett Stephens, from Ping Tu Shan Tung Province, China, were invited to seats. J. M. Long gave a brief talk, setting forth the work and needs of the Hospital. Contributions were about the same as last year. Four hundred and thirty-nine accessions by baptism were reported. All the subjects of most interest to the Association were discussed with fervor. The Missionary sermon was preached by Missionary S. Emmett Stephens, after which a collection was taken for State Missions, amounting to \$23.40. This was an interesting and profitable session.

The body convened in its one hundredth annual session with Webbs Creek Church, September 11th, 1917. Introductory sermon by W. J. Purcell. Claude Bond was elected Moderator, and D. S. Wommack, Clerk.

Fairview, a newly-constituted church, was received into the Union at this session. The reports of the various committees were well written and forcibly discussed. The committee takes high ground with respect to temperance. Statistics show that for benevolence for all purposes the aggregate was \$344.01. Of this amount, \$1098.97 was contributed by the "Woman's Missionary Union Auxiliary to the Association."

The one hundredth session of the Tugalo Association, which by many was considered to be the most spiritual in many years, adjourned.

In 1918 the body met at Poplar Springs Church in its one hundred and first annual session, September 10th. After the introductory sermon by A. F. O'Kelly, re-elected Claude Bond, Moderator, and D. S. Wommack, Clerk. George W. Andrews, representing the Sunday School Board, gave an interesting talk, presenting the work of his department, and some of the needs of the Sunday Schools. Arch C. Creek, Corresponding Secretary of the State Mission Board, addressed the body on the work of the State Board. The reports of the various committees were lengthy, well prepared and ably discussed. These reports would be read with interest could they be given in full, but for the sake of brevity we pass them by with this brief mention: The statistics show that contributions for benevolence for all objects fostered by the body amounted to \$7637.00; of this amount the "Woman's Missionary Union" had contributed \$2247.22. The Association having been organized at Poplar Springs Church in 1818, and this being the Centennial of the body, a brief history of the Association was read before the body, also an abridged history of the church from its organization in 1813 to the present date, September 10th, 1918.

We here give the amounts contributed for the Associational year for all purposes: Pastors' salaries, \$7711.75; building and repairing, \$18,344.17; Clerk and printing minutes, \$137.29; other objects, \$3100.92; State Missions, \$1707.44; Home Missions, \$1247.94; Foreign Missions, \$2063.88; Orphans' Home, \$914.33; Ministerial

Relief, \$207.08; Georgia Baptist Hospital, \$591.58; Schools and Colleges, \$358.59; Ministerial Education, \$175.27; other objects, \$368.89; making a grand total of \$36,921.33.

Thus closes a profitable and encouraging year's work, with interest still deepening and broadening, while the work continues to enlarge, and the fields widen out before us on every hand.

We have now traced the Association through a period of one hundred years, and we trust that a careful perusal of its history will stimulate us to greater activity in the Master's work than ever before. Two of our ministers have been called home since the last meeting of the body, one, Rev. James Porter, of Mullins Ford. Bro. Porter had been sorely afflicted for several years; he bore his afflictions with Christian fortitude. The other, C. K. Parham, of Lavonia Church. He was a good man and safe counselor. Also, the following deacons: Larkin Fowler, of Rice Creek, G. C. Maxwell, of Fairview, and W. C. Taylor, of Liberty Hill. These were all good and worthy men.

The one hundred and second session of the Association was held with the church at Eastanollee, September 16th, 1919. Organization was perfected by the election of T. B. Bonner, Moderator, and D. S. Wommack, Clerk. The body was honored at this session with quite a number of distinguished visitors: From the Hebron, Col. J. H. Skelton, I. J. Phillips, Revs. T. J. Rucker and G. J. Davis; Liberty, D. N. Jordan; Hightower, C. T. Brown; Atlanta, B. S. Railey; New Union, G. W. Carroll; and Dr. B. D. Ragsdale, from Mercer University, representing the Seventy-five Million Campaign. The introductory sermon was preached by R. W. Eubanks, after the election of officers. R. W. Eubanks read and discussed the report of the Executive Committee. J. Fred Eden, Jr., read and discussed the report on the Baptist Hospital. The body went heart and soul into the Seventy-five Million Campaign, and before the first day of January, 1920, her apportionment had been subscribed. This was not a very harmonious session.

Human nature was manifestly visible, but a kind Providence removed the cause before another session of the body. The statistics show a small increase in contributions for every benevolent enterprise fostered by the Association.

The one hundred and third annual session of the body was held with New Bethel Church, September 14th, 1920. The introductory sermon was preached by Dr. B. S. Railey, Superintendent of Field Work. W. J. Purcell was elected Moderator, and D. S. Wommack, Clerk. The visitors and those representing different phases of the work, were B. S. Railey, Supt. of Field Work, J. W. Merritt, Sunday School Field Worker, J. W. Farmer, of the Enlistment Department, Lawson E. Brown, Gibson Mercer Institute, A. W. Bussey, from the Hebron, W. L. Culberson, from the Sarepta, A. J. York, from the Florida, J. M. Skelton, from the Western, to shine for one season and then pass on to other spheres. The reports of the various committees are worthy of a place in full in these sketches, but space forbids. Contributions for all purposes show a grand total of \$49,687.58, and of this amount the W. M. S., S. S. and other auxiliaries gave \$5,169.01. The Missionary sermon was preached by G. W. Garner, and a collection was taken amounting to \$25.58.

In 1921 the Association again met at Pleasant Grove Church in its one hundred and fourth annual session, September 13th. The introductory sermon was dispensed with, and heard an address by S. Emmett Stephens of Shantung, China, on the famine-stricken condition of China. Elected W. J. Purcell, Moderator, and D. S. Wommack, Clerk. The committee on Deceased Ministers and Deacons report the death of T. A. McFarland, of Clarks Creek, J. P. Adair of Carnesville, John L. Brown, of Martin, and J. M. Shelton, of Rock Creek. Owing to the sudden and unexpected decline in the price of cotton in 1920 from forty cents to fifteen cents per pound, together with other causes producing financial depression, there has been a considerable falling off

in contributions, but not so great as at one time was feared.

Notwithstanding, the interest in Mission work was deepening and broadening, as shown by the various reports, and especially the report on Missions, which emphasizes the fact that the commission is co-extensive with the existence of men wherever found. Upon the whole, this session was both interesting and profitable.

The delegates from the various churches comprising the body assembled September 12th, 1922, with Middle River Church, this being the one hundred and fifth annual session. Gross irregularities were reported as existing in the churches at Currahee, Carnes Creek and Rock Creek. A committee consisting of J. F. Goode, J. S. Hartsfield and W. T. Holcomb was appointed to retire with the delegates from said churches and investigate the reports. After investigation the committee reported that they find the above-named churches out of harmony with the Association, and recommend their delegates be not seated. Recommended further that a committee, consisting of the Moderator, Claude Bond, G. W. Wiley and R. B. Ray be appointed to visit these churches and try to bring them in line with the doctrines of the Missionary Baptist Churches of this Association before the next meeting of this Association.

Elected Claude Bond, Moderator, and D. S. Wommack, Clerk. Dr. A. C. Cree was given forty-five minutes to present the work and progress of the Seventy-five Million Campaign, after which C. O. English preached the introductory sermon.

A resolution was offered and passed, that the program be so arranged as to give our denominational leaders a regular place and the Mission Board to be notified to have some one on hand at that hour. The reports of the committees were well prepared and ably discussed, but this writer thinks most of the reports were entirely too elaborate. They embrace too much of what has been and is being done, or should be done by our own people. There has been a tendency in this direction for several years. A concise report stating facts and leaving off so

much that is unnecessary would be read with more interest. Total contributions for all purposes for the Associational year amount to \$30,050.29. The body now has 31 ordained preachers. We gather from the minutes of the Sunday School Convention that 26 churches have Sunday Schools, but the number of pupils enrolled is not given. The next session of the body will be held with Liberty Hill Church on Tuesday before the third Lord's day in September, 1923.

The body assembled in its one hundred and sixth annual session with Liberty Hill Church, on September 12th, 1923. The introductory sermon was preached by H. E. Kelly. Re-elected Claude Bond and D. S. Womack, Moderator and Clerk. The program as previously arranged was submitted and adopted as a guide to business. The distinguished visitors were L. D. Newton, editor of the "Christian Index," and Dr. J. I. Purser, from the Atlanta Association. The speech by L. D. Newton on the Baptist World Conference at Stockholm, was both instructive and inspiring. T. J. Rucker and C. T. Burgess were present from the Hebron, Brethren Lida and Merritt from the Beaverdam. The reports of the various committees were brief but comprehensive, and were spoken to by a number of brethren of our own body, and by Dr. Pursur in a general way, setting forth our opportunities and responsibilities. The benevolent enterprises fostered by the Association have all been cared for and a strong and prevailing sentiment to press forward to greater attainments than we have yet reached was manifest.

In the first thirty-seven years of the Association's history, we have seen that the body was engaged in planting churches and sending out ministers to supply the destitution in this then undeveloped beautiful Piedmont region. We have discovered nothing that would warrant us in concluding that it was anti-mission in spirit or practice. Since that time the body has continued to grow in efficiency and we humbly trust we are as spiritual-minded as the Baptist fathers who laid the foundation upon which we are building to-day.

We have now given a brief outline of every session of the body from its organization at Poplar Springs Church, on September 12th, 1818, to the last session at Liberty Hill Church, on September 12th, 1923, embracing a period of 105 years. May these imperfect sketches be helpful to the aged and encouraging and inspiring to the youth of the present and future generations, is the sincere desire of the author.

TIME, PLACE AND OFFICERS OF THE ASSOCIATION

Organized September 12th, 1818, at Poplar Springs Church, Franklin County, Georgia, with Rev. Dozier Thornton, Moderator; Rev. Isam Goss, Clerk.

<i>Date</i>	<i>Place</i>	<i>Moderator</i>	<i>Clerk</i>
1818	Poplar Springs Church	Dozier Thornton	Isam Goss
1819	Eastanollee Church	George Vandiver	James R. Wiley
1820	Hunters Creek Church	" "	Benjamin Cleveland
1821	Double Branches Church	Littleton Meeks	" "
1822	Line Church	" "	Hiram H. Skelton
1823	Chauga Church	" "	William Ledbetter
1824	Henrys Church	" "	" "
1825	Yellow Creek Church	George Vandiver	" "
1826	Beaverdam Church	Littleton Meeks	John Crocker
1827	Hunters Creek Church	Francis Calloway	Thomas Dawson
1828	Bethlehem Church	Geo. Vandiver	John Crocker
1829	Conneross Church	Littleton Meeks	H. F. Chandler
1830	New Liberty Church	Samuel Hymer	" " "
1831	Stekoah Church	" "	" " "
1832	Hepzibah Church	Henry David	" " "
1833	Middle River Church	" "	Thomas Dawson
1834	Perkens Creek Church	Samuel Hymer	" "
1835	Shoal Creek Church	Lewis Ballard	H. F. Chandler
1836	Beaverdam Church	Humphrey Posey	" " "
1837	Conneross Church	Littleton Meeks	" " "
1838	Holly Springs Church	John A. Davis	" " "
1839	Eastanollee Church	J. W. Lewis	" " "
1840	Bethel Church	John A. Davis	" " "
1841	Poplar Springs Church	" " "	" " "
1842	Line Church	A. W. McGuffin	" " "
1843	Westminister Church	John A. Davis	" " "
1844	Double Branches Church	" " "	" " "

<i>Date</i>	<i>Place</i>	<i>Moderator</i>	<i>Clerk</i>
1845	Middle River Church	John A. Davis	H. F. Chandler
1846	Pleasant Hill Church	" " "	" " "
1847	Beaverdam Church	A. W. McGuffin	" " "
1848	Clarks Creek Church	John A. Davis	" " "
1849	Leatherwood Church	" " "	" " "
1850	Shiloh Church	" " "	" " "
1851	Carnesville Church	" " "	" " "
1852	Zebulon Church	" " "	" " "
1853	Westminister Church	" " "	" " "
1854	Reed Creek Church	" " "	" " "
1855	Hunters Creek Church	" " "	" " "
1856	Beaverdam Church	H. M. Barton	" " "
1857	Reed Creek Church	" " "	" " "
1858	Eastanollee Church	" " "	" " "
1859	Liberty Church	" " "	" " "
1860	Double Branches Church	" " "	W. F. Bowers
1861	Indian Creek Church	" " "	" " "
1862	South Union Church	" " "	" " "
1863	Poplar Springs Church	" " "	" " "
1864	Leatherwood Church	" " "	" " "
1865	Beaverdam Church	" " "	" " "
1866	Carnesville Church	" " "	A. W. Brawner
1867	Eastanollee Church	" " "	" " "
1868	South Union Church	" " "	Thomas Crymes
1869	Clarks Creek Church	" " "	" " "
1870	New Hope Church	" " "	" " "
1871	Pleasant Grove Church	" " "	" " "
1872	Indian Creek Church	" " "	" " "
1873	Zebulon Church	J. H. Sullivan	A. W. Brawner
1874	Double Springs Church	" " "	" " "
1875	Canon Church	H. M. Barton	" " "
1876	Liberty Hill Church	" " "	" " "
1877	Reed Creek Church	T. G. Underwood	" " "
1878	Double Branches Church	H. M. Barton	" " "
1879	Nails Creek Church	" " "	" " "
1880	Shoal Creek Church	T. G. Underwood	T. A. McFarland
1881	Ziden Church	" " "	" " "
1882	Eastanollee Church	" " "	" " "
1883	Cross Roads Church	" " "	B. P. Vandiver
1884	Middle River Church	" " "	" " "
1885	Broad River Church	" " "	" " "
1886	Poplar Springs Church	J. F. Goode	" " "
1887	New Bethel Church	T. G. Underwood	T. A. McFarland
1888	Ebenezer Church	" " "	" " "
1889	Clarks Creek Church	" " "	T. B. Bonner
1890	Hunters Creek Church	" " "	T. C. Hayes
1891	New Hope Church	J. F. Goode	T. A. McFarland
1892	Pleasant Grove Church	A. E. Keese	W. A. Mitchell
1893	Hudson River Church	T. G. Underwood	" " "

<i>Date</i>	<i>Place</i>	<i>Moderator</i>	<i>Clerk</i>
1894	Tugalo Church	J. F. Goode	W. A. Mitchell
1895	Pleasant Hill Church	" " "	" " "
1896	Nails Creek Church	C. T. Burgess	G. F. Fuller
1897	Broad River Church	" " "	" " "
1898	Double Branches Church	W. J. Purcell	C. L. Mize
1899	Carnesville Church	" " "	" " "
1900	Toccoa, First Church	" " "	" " "
1901	Martin Church	" " "	" " "
1902	Middle River Church	" " "	" " "
1903	Liberty Hill Church	" " "	" " "
1904	Lavonia Church	" " "	" " "
1905	Indian Creek Church	" " "	" " "
1906	Eastanollee Church	" " "	" " "
1907	New Carnesville Church	" " "	" " "
1908	Hunters Creek Church	C. T. Burgess	W. A. Mitchell
1909	Mullins Ford Church	" " "	" " "
1910	Clarks Creek Church	" " "	" " "
1911	Nails Creek Church	" " "	" " "
1912	Ebenezer Church	" " "	" " "
1913	Pleasant Grove Church	C. T. Brown	D. S. Wommack
1914	Hudson River Church	" " "	" " "
1915	New Hope Church	W. J. Purcell	" " "
1916	Lavonia Church	A. W. Bussey	" " "
1917	Webbs Creek Church	Claude Bond	" " "
1918	Poplar Springs Church	" " "	" " "
1919	Eastanollee Church	T. B. Bonner	" " "
1920	New Bethel Church	W. J. Purcell	" " "
1921	Pleasant Grove Church	" " "	" " "
1922	Middle River Church	Claude Bond	" " "

According to the records, the Association during the 104 years of its existence has had 21 Moderators, and six are still living. The surviving Moderators who are members of the Association are: J. F. Goode, T. B. Bonner and Claude Bond, the present incumbent. C. T. Burgess, C. T. Brown and A. W. Bussey have moved away.

The surviving Clerks are: G. F. Fuller, T. B. Bonner, T. C. Hayes, W. A. Mitchell and D. S. Wommack, the present incumbent. G. F. Fuller and W. A. Mitchell have moved away. Of the nineteen clerks the seven above named are still living.

Following is a list of ministers now living who are members of the Association, and their post office:

Adams, F. S.....	Toccoa, Ga.
Bellamy, L. H.....	Canon, Ga.
Brown, W. O.....	Toccoa, Ga.
Davis, A. M.....	Ayersville, Ga.
Davis, R. L.....	Toccoa, Ga.
Eden J. Fred, Jr.....	Toccoa, Ga.
Edmonds, D. N.....	Avalon, Ga.
Fuller, G. R.....	Toccoa, Ga.
Goode, J. F.....	Toccoa, Ga.
Holcomb, W. T.....	Toccoa, Ga.
James, W. L.....	Avalon, Ga.
Jordan, D. N.....	Toccoa, Ga.
Kelly, E. H.....	Toccoa, Ga.
Macomson, S. E.....	Canon, Ga.
Phillips, R. L.....	Carnesville, Ga.
Rich, B. H.....	Martin, Ga.
Rothell, S. A.....	Toccoa, Ga.
Sayer, Paul M.....	Macon, Ga.
Stovall, H. F.....	Avalon, Ga.
Terrell, Aaron	Carnesville, Ga.
Whitmire, R. L.....	Toccoa, Ga.
Williams, J. K.....	Macon, Ga.
Williams, S. S.....	Macon, Ga.
Woodson, E. E.....	Toccoa, Ga.
Whiten, Garnett	Toccoa, Ga.
Young, A. W.....	Ayersville, Ga.

History of the Churches

NAILS CREEK

NAILS CREEK CHURCH is situated in Banks County, Ga., on the public highway known as the Gainesville Road, seven miles East of Homer, the County seat of Banks County, and is doubtless the oldest church in the Tugalo Association. The church's existence until 1832 is shrouded in an impenetrable fog of ignorance, with here and there a straggling ray of light. What the church did during the early years of her existence we have no record to guide us. We gather from a brief history of the church prepared by Dr. T. G. Underwood, and published in the minutes of the Association at the session of 1880, that according to a statement made to him by Mrs. Susan Halcomb, a very aged lady living at that time (1880) in White County, that her parents had often told her that Nails Creek Church was constituted on the same day that she was born, February 11th, 1787. The above may or may not be correct. This lady was very old and memory is treacherous, especially at her time of life. The records show that in January, 1832, the church adopted rules of decorum by which they were to be governed.

In April following, Howell Mangum was received into the church by experience and baptism, and in July, 1833, he was elected church clerk, and was ordained a deacon in January, 1836.

Littleton Meeks was pastor in 1836, and perhaps earlier. W. R. Wellborn served the church as pastor from January, 1837, to March, 1841, when Moses Hol-

land became pastor and served until 1844. In 1845 the church seems to have been without a regular pastor, Littleton Meeks and Moses Holland supplying alternately from January to June, at which time Moses Holland was again chosen, and served until December, 1846, when John Suggs was chosen, and served as pastor until December, 1849. Elias Sosebee was pastor in 1850. W. R. Goss was next chosen pastor, and served as such until November, 1859. David H. Payne was then chosen, and served to November, 1865, when J. G. Bryan was chosen and served until November, 1867. David H. Payne was then again chosen, and served until November, 1869. Then J. G. Bryan was again chosen, and served to December, 1870, when David H. Payne was again chosen and served until his death, in June, 1883. J. F. Goode was then chosen, and served until December, 1885, when R. D. Hawkins was chosen and served until December, 1887. J. F. Goode was again chosen, and served until December, 1891, when C. T. Burgess was chosen and served until December, 1901, when E. A. Booth was chosen and served until December, 1902, when J. H. Ayers became pastor and served until December, 1907; then A. J. Johnson was chosen and served until Dec., 1908, when R. D. Hawkins was again called and served until Dec., 1912, when J. F. Goode was again called and served until Dec., 1916; then C. T. Burgess was again called and served until Dec., 1917; F. G. Tucker was then called and served to Dec., 1918; J. H. Ayers was again called and served until Dec., 1919, when J. A. Crankleton was called and served until 1920. S. E. Macomson was then called and served till 1922, when J. J. Kimsey was called and is the present pastor.

So far as the records show the following brethren have served the church as deacons: Howell Mangum, P. R. Gillespie, M. W. Gillespie, G. W. Poole, George Patterson, G. W. Verner, James Brown, E. M. Poole, J. P. Wilson, Jeremiah Ward, W. H. T. Gillespie, W. J. Crow, W. T. Duncan and J. D. Arnold. The present acting deacons are: W. J. Crow, J. T. Stevenson, G. G.

Strange and J. F. McConnell. The following brethren have served the church as clerks: Howell Mangum, William Wiley, S. R. Dailey, W. H. Arial, E. M. Poole, G. W. Verner, E. W. Poole, W. H. T. Gillespie and G. W. Wiley. J. F. Logan is the present clerk.

The meeting house was burned by an incendiary in October, 1864, and the church was without a house of worship until 1868, when a very inferior framed house was built, which the church occupied until 1881, when the old structure was torn down and a neat framed building erected, in which the church continued to worship until 1908, when the house was sold and the present brick building erected, at a cost of \$6000.00.

According to the minutes of the Association in 1922, the present membership is 457. This church now is, and has always been, a missionary body, but according to statistics for 1922 is not as actively engaged in supporting the benevolent enterprises fostered by the Association as in former years. It is a little strange that this church has never ordained a minister. Just why this is so we cannot say. While Nails Creek has not been honored as the mother of *preachers*, she does occupy an honorable position as the mother of *churches*. Middle River, Grove Level and Indian Creek went out from this church, while she has contributed more or less to the building up of New Bethel and Webb's Creek.

HUNTERS CREEK

When the Association was constituted in 1818, the name of F. Calloway, Sr., and George Thomason appear as delegates from Hunter's Creek Church. There is no record earlier than 1849, when the name of John A. Davis appears as pastor. How long he had served or when he became pastor we have no means of ascertaining. November the 11th, 1850, William Kelly and John G. York were ordained to the full work of the ministry by the following presbytery: John A. Davis,

James Brown, F. H. Attaway, Ministers; John Morris, Riley Mitchell, Samuel Wells, J. L. Shackelford, J. E. Payne, M. W. Gillespie, David Crider, Deacons.

Of the workings of the church for the next sixty years very little is known, save a long list of pastors which followed each other in rapid succession. The following ministers served the church as pastor from 1850 to the present time: John A. Davis, 1849-1850; John G. York, 1851; Kelly and York, 1852-1853; William Kelly, 1854-1855; D. H. Payne, 1856-1861; William Kelly, 1862; Hendricks Hayes, 1863; D. H. Payne, 1864; Thomas Crymes, 1866; D. H. Payne, 1867-1870; J. H. Sullivan, 1871-1872; William Kelly, 1873-1874; J. H. Sullivan, 1875-1878; J. M. Massey, 1879; W. J. Purcell, 1880-1886; W. W. Stowe, 1887-1888; C. T. Burgess, 1889-1893; T. G. Underwood, 1894-1896; S. E. Macomson, 1897-1902; J. F. Goode, 1903; L. K. Parham, 1904-1911; C. T. Burgess, 1912-1918; W. J. Purcell, 1919; R. P. Ford, 1920; W. T. Holcomb, 1921-1922.

H. E. Kelly was ordained to the full work of the ministry April, 1921, by the following presbytery: J. F. Goode, W. L. Whitmire, W. J. Purcell, W. T. Holcomb, Ministers; E. J. Kelly, William Whiten and Joe Robertson, Deacons.

Since 1850 the records show that the following have served the church as Deacons: John Epps Payne, Silas Adams, James Shackelford, Lewis Aderhold, Jeremiah Cleveland, A. R. Thomason, F. M. Aderhold, W. M. Terrell, S. J. Segers, G. R. McMurtry, Daniel Fullbright, S. L. Mize, William Whiten, W. S. White, J. L. Henson, W. P. Whiten, H. J. Rumsey, A. F. Quickle, E. J. Kelly. The present acting deacons are: E. J. Kelly, William Whiten, W. P. Whiten and H. J. Rumsey.

The following brethren have served the church as clerk: J. G. York, N. M. Payne, Lewis Aderhold, F. M. Aderhold, C. L. Mize, H. J. Rumsey, M. H. Cleveland and R. F. Hinson, the present clerk.

This is doubtless one of the oldest churches belonging to the Association, but the date of its organization is forever lost. According to the Associational minutes the

body convened with this church in 1820, 1827, 1855, 1891, 1907.

NEW HOPE

According to the records of Hunters Creek Church, this church first worshiped at the site now occupied by the church, as an arm of Hunters Creek. This church was constituted November 18th, 1850, and composed of the following named persons as members:

MALES
John E. Payne
Edmun Adcock
William Whitfield
Silas Andrews
Marion Andrews

FEMALES
Laura E. Payne
Sarah Banks
Caroline Wheeler
Malissa Andrews
Mary Payne
Elizabeth Addison
Elizabeth Oliver
Sarah Andrews

The following named ministers and deacons composed the Presbytery: John A. Davis, William Kelly, John G. York, Ministers; Hampton Halcomb and James L. Shackelford, Deacons.

There is no further record until 1871. Writing from memory, I here state that A. H. Terrell was pastor in 1866-1867. I know not who was pastor in 1869, but John Kytle was pastor from 1870 to 1873, when William Kelly was chosen and served as such in 1874-1875. J. F. Goode was pastor in 1876; William Kelly was pastor in 1877; J. F. Goode was again pastor in 1878; G. W. Carroll was pastor in 1879, when D. H. Payne was called and served as pastor in 1880. W. J. Purcell served as pastor in 1881, when L. B. Norton became pastor and served in 1882; G. W. Carroll was again called and served as such in 1883-1885; J. Heaton was then called and served until the time of his death, Aug. 31, 1886. J. L. D. Hillyer served from Aug. 31st to the close of 1886, when C. T. Burgess was called and served to December 31st, 1892, when W. W. Stowe was called and served until 1902; then J. F. Goode was

again called, and served to Dec., 1904. W. W. Stowe was again called and served 1905-1906; R. L. Davis was then called and served until Dec., 1916; then S. E. Macomson was called and served from 1917 to 1919, when W. T. Holcomb was called, and is the present pastor.

DEACONS

The following named brethren have served the church as deacons: J. E. Payne, Morgan Guest, Silas Andrews, Silas Adams, B. E. Edge, T. C. Ayers, W. M. Smith, A. T. Whiten, W. C. Andrews, C. T. Lambreth, E. V. Purcell, C. W. Keller, G. S. Holcomb, O. M. Loudermelk, Andrew Halcomb and W. T. Addison.

We cannot tell who was the first clerk, owing to the fact that the minutes of the church from the time of its constitution in 1850 up to 1870 have been lost or destroyed. Morgan Guest became clerk in the early years of the church's existence, and continued to serve the church in that capacity until Dec., 1878. W. A. Landrum, T. W. Mize, W. M. Jordan and perhaps others whose names are not obtainable. C. A. Taylor is the present clerk.

During its existence of seventy-three years this church has ordained and sent three faithful ministers to bless the world: A. H. Terrell, S. E. Macomson and J. O. Fulbright. A. H. Terrell passed to his reward in 1882. S. E. Macomson has been for twenty-five years active pastor in this and other Associations. J. O. Fulbright is an active pastor in the state of North Carolina.

EASTANOLLEE

Eastanollee Church in Franklin County, Ga., is one of the oldest churches in Northeast Georgia. According to a brief history of the church written by Dr. T. G. Underwood, and read before the Association at Nails Creek in 1879, and printed in the minutes, he states that

From the best information obtainable from the records (part of which is lost) that it was first an arm of Leatherwood Church in Habersham county, Ga., and held its meetings at the same place where the church now meets, some time in the year 1807, and began to operate under the auspices of Leatherwood Church, by holding regular monthly conferences which were continued until Sept. 8th, 1810, when it was constituted by a presbytery consisting of John Cleveland, Nacy Meeks, Francis Calloway, John D. Terrell and David Barton, with a membership of 118, fifty-three males and sixty-five females, none of whose names are given. On the same day Nacy Meeks was chosen pastor, he having served as their preacher while the body was an arm of Leatherwood Church. He continued as pastor until October, 1818, at which time he was dismissed by letter. Francis Calloway was then called and continued as pastor until Dec. 31st, 1827. Lewis Ballard was pastor in 1828. Matthew Vandiver was next chosen and served until Dec. 31, 1833; Lewis Ballard was again chosen and served to August, 1835; John A. Davis was called and served to Dec. 31, 1844. No mention is made as to who was pastor for the next three years. Barwick Chambers was pastor in 1847; David Simons was then chosen and served as pastor to Dec., 1850, when John G. York was chosen pastor and served to Dec., 1853, when he was chosen jointly with Marion Sewell, and they together served as pastor for 1854. William Kelly was next chosen and served to the close of the year 1861. William Morton was pastor in 1862; William Kelly again served as pastor in 1863; T. G. Underwood was pastor 1864-1865; H. M. Barton was pastor in 1866; William Kelly was again pastor in 1867; E. L. Sisk was pastor in 1868, when Thomas Burgess became pastor and served to Dec., 1872; Jesse Brown was next chosen and served to Dec., 1874, when T. G. Underwood was again chosen and served to Dec., 1878, when J. F. Goode was chosen and served to Dec., 1882.

From the close of the year 1882 there is no record until 1907, but the minutes of the Association show that L. B. Norton, T. J. Stonecypher and J. Fulbright were each pastor. W. W. Stowe was pastor with the exception of about four years, from the time of his ordination in 1882 until his death, Dec. 21st, 1915. J. P. Dendy was pastor from 1915 to July, 1917; J. F. Goode from Sept. 15th, 1917, to Dec. 31, 1920; S. E. Macomson from January 1, 1921, to the present.

Again referring to the history written by Dr. Underwood, for we have no other data until 1907, we find that the following named brethren have served the church as deacons: Jeremiah Sparks, Abel White,

Daniel Mosely, S. W. Crawford, B. J. Cleveland, Jeremiah Cleveland, John Eskew, S. W. Camp, and doubtless others whose names perished with the church records.

The present acting deacons are: A. T. Davis, Sr., A. T. Davis, Jr., Clifton Scott. S. W. Camp is the senior deacon, and until disabled by the infirmities of age, filled the office of a deacon well, thereby getting unto himself a good degree and great boldness in the faith which is in Christ Jesus.

The clerks, so far as there is any record, have been Peter Naylor, Benjamin Stonecypher, John B. Word, W. R. P. Willbanks, Thomas R. Sparks, Daniel Mosely, John C. Mosely, James A. Mosely. A. T. Davis, Jr., is the present clerk. The church is one mile from Eastanollee Station, and is composed of well-to-do farmers, but is not a very active missionary body. Their greatest need is a trained leader. The church numbers 221 members, and contributed in 1922 only \$199.00 for all purposes, including pastor's salary.

This church has ordained to the ministry the following known brethren, and perhaps the records contain the names of others had they been preserved: W. W. Stowe, W. T. Holcomb, and licensed S. W. Mosely.

POPLAR SPRINGS

From the best information obtainable this church was constituted in May, 1805, or the first divine services were held about that date. According to a statement made by Brother Henry Stovall, Joseph Chandler, Thomas Wilkins, John Nail, John Mullins and James Jackson were some of the first members. We have no means of ascertaining who composed the constituting presbytery, as there is no record. John Cleveland, Thomas Gilbert and Francis Calloway, Jr., supplied the church until 1826. Lewis Ballard and James Smith were the supply in 1822. From 1826 until 1855 the church was supplied by David Simmons, Matthew Van-

diver, Andrew Cobb, John G. York and Jacob Burruss. David H. Payne was pastor in 1855; H. M. Barton in 1856; William Kelly in 1857; Elias Sosebee in 1858; W. F. Bowers, 1859 to 1862; W. M. Morton in 1863-1864.

The church seems to have had no supply until Sept., 1865, when Jesse Brown was chosen and served the remainder of the year, when Thomas Crymes was called and served to Dec., 1866; Jesse Brown was called and served to Dec., 1871; K. M. Barton was chosen and served to Dec., 1874; Samuel Isbell served to Sept., 1875. In October, 1875, T. G. Underwood was called and served to Dec., 1877, when he, together with J. F. Goode, was called, and they supplied the church jointly until Dec., 1880, when H. M. Walters was chosen and served to Dec., 1882; then H. F. Goode was called and served to Dec., 1883; W. J. Purcell was called and served to Dec., 1913; R. M. Maret was called and served to Dec., 1922, and E. H. Collins was then called, and is the pastor at this time.

DEACONS

James Jackson and Joseph Chandler were the first deacons. Henry F. Chandler, who for twenty-nine years was Clerk of the Association, was ordained a deacon by this church, also Joseph Jackson, James Randall, Robert Stribling, E. O. Finch, C. W. Carter, William Baldwin, Alfred Gunion, T. A. Stovall, T. B. Harrison and A. J. York. Nearly all of the above named deacons have passed away; others have left the community and have become members of other churches. A. J. York entered the ministry, and is now living in Florida, at a very advanced age, but still is active in the work of the Master. We have not been able to obtain the names of the present acting deacons.

CLERKS

John Nail was the first clerk. H. F. Chandler and Joshua Stovall acted as clerk until 1849. John Garner,

William Baldwin and Robert Stribling acted as clerk from 1849 to 1871. M. A. Adams was elected clerk in 1871 and served for a number of years. G. W. Whitworth is the present clerk.

The present membership according to the Associational minutes for 1922 is 268. The pastor's salary for one-fourth time, \$300.00. It appears from the minutes of the Association that this church is a regular contributor to all benevolent enterprises fostered by the Baptist denomination. The author obtained most of the data for the above history up to 1883 from Henry Stovall, father of George N., T. A., and Rev. H. F. Stovall, who had lived all of his long life in the Poplar Springs neighborhood. Though a young man when this information was obtained, it was jotted down and is now very useful to the compiler of this sketch. Uncle Henry, as he was familiarly known, sleeps in the cemetery hard by the church.

MIDDLE RIVER

(Formerly Lower Nails Creek)

This church is located about four miles Southwest from Carnesville, on the public road leading to Commerce. It existed for several years as an arm of Nails Creek Church, and was first called by the name of "Lower Nails Creek." The church was constituted May 24, 1801. The following named ministers and deacons composing the presbytery: John Cleveland, F. Calloway, James Denman, Sanders Riley, and ——— Chandler, ministers. Nineteen members entered into the constitution, but the names are not given. On the first Saturday in May, 1807, the church elected Zachariah Chandler for deacon, and James Tate was elected clerk. The record is silent as to who was pastor until December, 1810, when James Riley was called to supply the church for 1811. He was continued as

pastor to August, 1814, when Henry David was called. He served to November, 1820, when the record states he declined to attend the church. At the October conference, 1821, the name of the church was changed to "Middle River," which name it has ever since borne. The record states that from 1821 to 1823 Black's Creek and Middle River were at variance, and finally in 1823 the difference was adjusted. As to the nature of the trouble the minutes are silent. In May, 1825, James Tate was chosen as deacon. In 1816 the record states that James Tate was set forward to preach the Gospel. Being elected a deacon in 1825, would lead to the conclusion that he had only been licensed to preach. From 1820, when Henry David declined to serve the church, nothing is said as to who was pastor until 1838, when the church again called Henry David. About this time arose a division in the church as to the ordination of David Carson, and on account of Henry David they failed to act, he being a member of the Oconee Association, and they having declared non-fellowship for the Convention and the contributing branches. There is no record as to when Henry David left the church and became a member of a church in the Oconee. He was a member of this church and a delegate to the Association from 1822 to 1836. In 1838 he was called as pastor of the church. On the 5th day of May, 1838, the church agreed to call a presbytery to ordain David Carson to the full work of the Gospel ministry. On the 2nd day of June, following, the subject was again taken up and on account of Elder Henry David they failed to act, he being a member of the Oconee Association (a Hard-Shell body). The church then agreed to call a presbytery to ordain David Carson on Wednesday before the third Sabbath in July, 1838. Whether David Carson was ordained or not the records do not state. He certainly was not ordained with the consent of the brethren composing the *Middle River Missionary Baptist Church*.

The following resolution, found in the minutes of the Association at its session in 1838, would lead to the

conclusion that he was ordained by a presbytery of ministers from the Oconee Association:

RESOLVED, That the brother named in the letter from the Middle River Church as an ordained Minister, be not recognized as such in our ministry, and we recommend the adjoining churches to labor with the Middle River Church for a reconciliation in reference to the above resolution and their pastor.

The Association at its session in 1839 appointed a committee to visit Middle River Church and try to effect a reconciliation. At the session in 1840 the committee reported no progress. The committee was continued and instructed to

visit said church on Saturday before the third Sabbath in October next and endeavor to perform the work for which they were appointed, and report to the next Association.

At the session in 1841 the committee submitted the following report:

We, a part of your committee, beg leave to submit the following with regard to the case of Middle River: We met according to your appointment, but when conference was opened we were not admitted to a seat with them, and were advised by a majority of said church to have nothing to say at that time on the subject matter of our visit. Some very rigid resolutions were offered by their Elder, the ordination of whom the difficulty of 1838 originated, which resolutions declared a non-fellowship with a large majority of our Association, and also holding heavy charges against the Association for refusing the aforesaid ordination. Some 18 or 20 members sustained the resolutions and have joined the Oconee Association. The majority remaining we regard as the church, and we heartily sustain them as such, believing them to be sound in the faith and doctrine.

M. H. PAYNE,
Chairman.

The subject of missions is not mentioned, but there can be no doubt that their opposition to missions led the minority to sever their connection with the church and join the Oconee Association. The Anti-missionary wing passed out of existence in 1856, as their records show. The Middle River Church has kept up a regular discipline to the present date, though most of their

records have been lost or mislaid. John A. Davis was pastor for a number of years, later Mankin Powers was pastor. J. G. Bryan was pastor from 1868 to 1872; J. H. Sullivan served as pastor from 1873 to 1879; Jesse Brown was pastor in 1880, when T. G. Underwood was chosen and served to Dec., 1883; J. D. Adams was pastor in 1884, M. M. Crow in 1885; then W. J. Purcell was called and served to Dec., 1891; J. F. Goode was then called and served to Dec., 1894; J. G. Christian was called and served to Dec., 1900; W. J. Purcell was again called and served to Dec., 1908, when L. T. Welden was called and served until Dec., 1910; P. F. Crawford was called and served to Dec., 1913, when W. J. Purcell was again called and served the church to the time of his death, Dec. 5, 1923.

DEACONS

Zachariah Chandler, William Chatham, E. J. Harber, Jackson Manley, D. B. Hall, George McMurtry, W. A. Manley, William Bryson, W. J. Martin and J. M. Howe have served the church as deacons, and perhaps others, whose names have perished with the records.

CLERKS

James Tate, A. E. White, David Carson, John Harber and A. C. Dooley. R. L. Howe is the present clerk. Others have doubtless served the church in this capacity, but their names are lost with the records.

NEW BETHEL

On Friday, October 29th, 1870, twenty persons who had previously been granted letters of demission from Hunter's Creek and Indian Creek Churches, that they might be constituted into a new church, met at New Topia School House, six miles above Carnesville on

Middle River, under the shade of a grove of giant oaks, and were constituted into an independent church by a presbytery consisting of J. G. Bryan, Henry Wood, J. H. Sullivan, Thomas Crymes and T. H. Hathcock, ministers; Josiah R. Payne, F. M. Aderhold, deacons. J. G. Bryan was chosen moderator, and D. H. Crymes as clerk.

After reading Articles of Faith and Rules of Decorum, an opportunity was given to those desiring to become members, when the following named brethren and sisters came forward with letters:

MALES		FEMALES	
D. H. Payne	A. B. Dobbs	Z. B. Payne	Martha Dobbs
W. W. Gillespie	G. W. Conally	M. H. Gillespie	Martha Conally
A. R. Thomason	J. H. Payne	J. S. Thomason	Mary Conally
S. U. Payne	J. W. Ayers	S. J. Thomason	R. E. Gillespie
J. M. Payne	R. D. McFarlin	Susan Thomason	H. A. Gillespie
		P. P. Carson	J. F. Thomason
		Caroline Payne	A. H. Payne
		E. A. McFarlin	Elizabeth Carson
		Amanda Dobbs	son

David H. Payne was received as an ordained minister, and M. W. Gillespie, A. R. Thomason and John H. Payne were received as ordained deacons. David H. Payne was chosen pastor, and M. W. Gillespie was elected clerk. The church was named "New Topia."

The meeting was protracted the following week, and quite a number were received into the church by experience and baptism.

At the February conference, 1871, the name of the church was changed from "New Topia" to "New Bethel," which name it has ever since borne. David H. Payne continued to serve the church as pastor until December, 1872, when at his own request he was relieved. Henry Wood was then called and served until Dec., 1873, when David H. Payne was again called and served to Dec., 1875; W. R. Goss was then called and served to Dec., 1876, when David H. Payne was again called and served to Dec., 1878; J. R. Ivie was called and served to Dec., 1879; J. F. Goode was then called and served to Dec., 1883; then W. A. Segers was

called and served to Dec., 1885; J. Heaton was then called and served until the time of his death, Aug. 31st, 1886. G. W. Carroll was then called and served to Dec., 1888; E. P. Stone was then called and served to Dec., 1891; M. E. Porter was called and served to Dec., 1893. C. T. Burgess was next called and served until Dec., 1898, when S. E. Macomson was called and served to Dec., 1906. J. F. Logan was next called, and served to Dec., 1908; then J. F. Goode was again called, and served to Dec., 1917. W. J. Purcell was next called, continued as pastor to the time of his death, Dec. 5, 1923.

DEACONS

The following named brethren have served the church as deacons: John H. Payne, J. R. Payne, A. R. Thomason, Kimsey Segers, A. S. Payne, W. G. Payne, D. Y. Poole, W. M. Cash, R. D. Kesler, A. R. Brown, J. F. Shirley and E. Z. McDuffie.

CLERKS

The following named brethren have served the church as clerk: M. W. Gillespie, J. H. L. Payne, R. D. Kesler and Ralph Payne. Immediately after the church was constituted, the brethren took into consideration the necessity of building a house of worship. Accordingly they went into the forest and cut down and hauled the stock to Crumps sawmill, a distance of seven miles. The pines were cut into lumber and laid down on the present site, and a neat framed house was erected and ceiled overhead, and was ready for the church to occupy. On the first Sunday in September, 1871, Rev. W. R. Goss, by invitation of the church, preached the sermon dedicating the new building. The meeting continued through the week following, and Sunday morning thirty-one happy converts were buried in baptism in a new pool which was built while the meeting was carried on. The pool was on the little branch just back of where the present meeting-house now stands. W. R. Goss stood

by the side of the pool and repeated the baptismal ceremony, and David H. Payne administered the Ordinance.

In 1883 the church sustained a great loss and sore bereavement in the death of their beloved leader, David H. Payne. He had served them most of the time as pastor since the constitution of the church. He had gained a strong hold upon the affections of the church, and was greatly respected in the community.

In 1918 the first building was removed and the present commodious building was erected, which stands as a monument to their progressive and liberal spirit. This church has always supported the benevolent enterprises fostered by the Association, and in the past has been a liberal contributor. According to the Associational minutes of 1922, the present membership is 274.

WEBBS CREEK CHURCH

This church is situated in Banks County, about seven miles north of Commerce. It was constituted in June, 1881. There is no record as to who was the constituting presbytery, or the names of the members, nor the number who went into the original constitution. January 5th, 1882, J. J. Wilson was chosen pastor, and J. M. Wilson, clerk. J. P. Wilson and J. M. Wilson were elected deacons at the same conference. J. J. Wilson and G. W. Verner were the first delegates to the Association.

In December, 1882, the church sustained a great loss and sore bereavement in the death of their beloved pastor. He was a leading spirit in getting the church constituted. They had just built a small house of worship, and he had risen early for the purpose of going to Athens to buy the sash for the windows. He ate his breakfast, walked out into the yard, reeled and fell, and in a few moments ceased to breathe. The church was now left a little struggling flock without a shepherd,

not knowing what to do, but God, who always provides, had the very man they so much needed, in the person of R. D. Hawkins, who has proven himself a tower of strength to the cause of Christ in northeast Georgia. He was then young in the ministry, but had gained considerable experience in the school room as a teacher. He was also blessed with a consecrated Christian wife, of whom Solomon says, "She will do him good and not evil all the days of her life." He came to the little flock in February, 1883, and remained until December, 1887, during which time the church grew in efficiency and many were added to the church by experience and baptism, and at the close of his pastorate after five years of active service, the church numbered more than one hundred members. He enjoyed the satisfaction of seeing "the pleasure of the Lord" prosper in his hands.

J. F. Goode was next called and served as pastor until December, 1892. The church continued to grow in numbers and efficiency. A strict discipline was always enforced, and the church looked after the spiritual welfare of her members.

L. K. Parham was ordained to the ministry in this church in 1891, and Dr. S. H. Stapler in 1893. Brother Parham proved himself a workman that needeth not to be ashamed. He was actively engaged as a pastor to the day of his death, which took place at Lavonia in 1919. Dr. A. H. Stapler is still living in Bullock County, Ga., practicing his profession and preaching the Gospel. A. J. Kelly was called as pastor in Dec., 1892, and served to Dec., 1895. The present church building was erected during Brother Kelly's pastorate.

J. F. Goode was again called in Dec., 1895, and served to December, 1902, when J. L. Fields was called and served to Dec., 1906; C. T. Burgess was called and served to Dec., 1911; H. E. Hardman was called and served until his death, on April 7th, 1915. L. K. Parham and W. H. Lord supplied the church jointly the remainder of the year 1915. L. K. Parham was then called and served to January, 1918, at which time he resigned. W. L. Culberson was next called and served

until January, 1922, when J. S. Baker was called, and is the present pastor.

This church has sustained great loss by death and removals. Several of her most active members have died in the prime of life; others equally efficient have moved away. Notwithstanding, the church has always continued to be prosperous. She has always been a liberal contributor to all benevolent objects, and her prospects for continued usefulness are brighter than ever before. According to the Associational minutes for 1922, the present membership is 162.

The following brethren have served the church as deacons: J. M. Wilson, J. P. Wilson, H. W. Gordon, R. A. Kelly, Neal McCoy, J. M. Fleming, T. B. Ray, T. G. Fleming, J. A. Mize, Carl N. Ray, Alonzo Thompson, J. S. Fields and Timothy Nunally.

The following have served as clerk: J. M. Wilson, G. W. Varner, J. W. Harman and others whose names are not known. Alonzo Thompson is the present clerk.

ZEBULON

This church is situated about one mile south of Toccoa, on the National highway leading by the Currahee Mountain, in Stephens County. When it was constituted who was the presbytery or who were the members who went into the constitution, there is no means of ascertaining. There is no record of anything until March 21, 1908. The Associational minutes of 1832 states that Zebulon, a newly-constituted church, was received into the union at this session. The minutes show further that at that date the church was composed of 29 members, and Richard Chandler and David Mulkey were the first delegates to the Association. In 1833 the name of John A. Davis, together with the name of Richard Chandler, appears as a delegate to the Association, and the church reports 15 baptisms, five by letter, and a total membership of 46.

In 1834 John A. Davis and John Halcomb were delegates to the Association. At this session the church reports 20 received by experience and baptism, and a total membership of 70. In 1835 John A. Davis and John Halcomb are the delegates, and four are reported received by baptism, and a total membership of 64, a loss of six members for the year. John A. Davis and John Halcomb were delegates in 1836, and the church reports three by baptism and a total of 70 members. In 1840 the Associational minutes records the name of John A. Davis as pastor.

At the Association held at Leatherwood, Zebulon reports 18 baptisms and a total membership of 141, the largest membership of any church in the body, only one other church numbering 100 members. In ten years her membership had doubled. The name of John A. Davis appears as a delegate to the Association in 1833, and continuously to 1860. In 1840 the name of John A. Davis first appears as pastor, which position he held until 1859, when the name of Hendricks Hayes appears as pastor for 1860-1861. Norton and Jackson served the church in 1862. Hendricks Hayes was pastor in 1863 and 1864. T. G. Underwood was pastor in 1865. A. H. Terrell was pastor in 1866, when William Kelly was called and served to Dec., 1867; John Kytile was then called and served to Dec., 1871, when Thomas Burgess was called and served to Dec., 1872; then John Kytile was again called, and served to Dec., 1875; William Kelly was again called, and served to Dec., 1876, then J. R. Ivie was called and served to Dec., 1877; J. F. Goode was called and served to Dec., 1878. The house now occupied by the church was built in 1878. J. Rumsey was pastor in 1879-80 and L. L. Waldrup was pastor from 1881 to 1884.

At the session in 1885 Zebulon was dismissed from the Tugalo to join the Liberty Association. We have no data from this date from which to write, until 1907, when she again became a member of the Tugalo, and the name of H. F. Stovall appears as pastor, and J. H. Walker as Clerk. H. F. Stovall continued as pastor until 1911.

W. T. Halcomb was then called and served to Dec., 1914; E. D. Kelly was called and served to 1918; D. N. Jordan was called and served to Dec., 1919; W. T. Land was next called and served to 1921. The church was then without a pastor until August, 1922, when E. H. Kelly was called and has served to the present time.

The deacons, so far as their names can be obtained, have been: B. D. Terrell, C. F. Ayers, Isaac Hosea, Larkin Cauthon, H. L. Hayworth and W. A. Jackson. Others have doubtless perished with the records.

By painstaking investigation the names of the following clerks have been found: Larkin Cauthon, Pinkney Heaton, J. H. Walker, W. A. Collins, W. H. Bently and J. J. Lyles, the present clerk.

This imperfect sketch up to and including the year 1907, was gleaned exclusively from the minutes of the Association. It may be well enough to state here that the history of most of the churches is very imperfect, owing to the fact that in many instances the records are lost; and when preserved, are very badly kept.

TUGALO

As to when this church was constituted, or who composed the presbytery, or who were the charter members, we have no knowledge; not even a single ray of light, traditional or otherwise. When the Association was organized in 1818, she was represented by Thomas Gilbert and John Cleveland, both ministers, and according to Baptist history, very aged men. The names of Thomas Gilbert and John Cleveland continue to appear as delegates until the session of 1822, when the names of L. D. Holsonback and John Cleveland are recorded their delegates. (The name of Thomas Gilbert never again appears in the minutes.) In 1823 Jeremiah Cleveland and Benton Stark were the delegates. The church was not represented again until 1826, when James Wil-

kinson and James Isbell were delegates in 1827, when the name of Tugalo never again appears until the session at Double Springs, S. C., in 1874, when the record states that the newly-constituted church at Tugalo was received into the Union. The name of William Kelly also appears as pastor at this time.

A recent contribution by Albert Henry Newman, printed in the Christian Index of September 6th, 1923, a part of which we here insert, sheds some additional light as to the early existence of the church late in the eighteenth century. He states that:

In 1791 John Asplund, a Swede, published "The Annual Register of the Baptist Denomination in North America, to the First of November, 1790," having spent about eighteen months, travelled about 7,000 miles, mostly on foot, visited about 215 churches and 15 Associations, and became personally acquainted with 250 ministers, in gathering the materials. He was trained to business and was evidently painstaking in his methods of collecting statistics and accurate in tabulating and publishing them. Newman further states that he has the roughly printed volume in his possession, and takes pleasure in furnishing for the readers of the Christian Index the facts about the Georgia Baptists of one hundred and thirty-two years ago. Further on he states that "Franklin County had one church, Tugalo River, in 1789, 108 members, John Cleveland, pastor.

But for this timely contribution by Mr. Newman, the history of the former church known by the name of Tugalo River, would have been forever lost, for there is not one person now living who has any knowledge of when the church became extinct.

After the newly-constituted church was received as a member of the Association in 1874, there is no record from 1874 to 1879, when the name of G. W. Carroll appears as pastor, and the names of F. H. and William Hubbard are recorded as delegates. G. W. Carroll was pastor from 1879 to Dec., 1884, when W. W. Stowe was called and served to Dec., 1885, then G. F. Fuller became pastor and served to Dec., 1886; J. H. Sullivan was then called and served to Dec., 1887; G. F. Fuller was again called and served to Dec., 1908; W. L. James was called and served to Dec., 1909; W. T. Land

then served to Dec., 1910; W. T. Halcomb served to Dec., 1916; W. T. Land was again called and served to Dec., 1918. There is no record for 1920. G. R. Fuller was called for 1922-1923, and is pastor at present.

No record whatever as to who has served or is now serving the church in the capacity of deacons. Only the name of W. C. Harbert appears on the record as clerk. According to the best information obtainable this church is not now and never has been very active in religious work. It is situated in a good farming section, and is composed of thrifty farmers. The present membership is 117.

CARNESVILLE

This church was constituted in the town of Carnesville, Franklin County, Georgia, on the 18th day of April, 1835, by a presbytery composed of the following named brethren: Ruben Thornton, Littleton Meeks, Lewis Ballard and William R. Wellborn, Ministers; James Tate and Howell Mangum, Deacons. Ruben Thornton was chosen Moderator, and William R. Wellborn, Clerk.

The number of members who entered into this constitution was twenty-three whites and five colored, whose names were as follows:

Elisha Coffee, Mary Coffee, Benjamin Harrison, Elizabeth H. Harrison, William Mitchell, Catherine Mitchell, Sarah Parks, Mary T. Rogers, Harriett Morris, Clarissa Jones, Wiley M. Mitchell, Mary Mitchell, Sarah Morris, Alvan Dean, Elizabeth F. Dean, Richard Marshall, Edna Marshall, Maxfield H. Payne, George W. Stovall, Alvan E. Whiten, Catherine W. Whiten, white; and Aaron, Aggy, Rosetta, Fanny and Nelly, colored.

The same day the church was constituted Alvan Dean was ordained deacon by the same presbytery, and Alvan E. Whiten was chosen clerk. The church was without a pastor until July, 1835, when Humphrey Posey was chosen and served to January 14th, 1837. Asa Chandler was then elected pastor and served to Dec., 1838; John

W. Lewis then served to March 14th, 1840; M. W. Vandiver was chosen and served to January, 1845; David Simmons was chosen and served to January, 1852. H. M. Barton was next chosen and served to Dec., 1854; John G. York served to October, 1857; J. H. Aderhold was called and served to October, 1859, when John Moone was chosen and served to Dec., 1860. J. H. Aderhold was again chosen, and served to Dec., 1863, when D. H. Payne was elected pastor and served to Dec., 1865. Thomas Crymes was next called and served to Dec., 1867, when John G. Bryan was called and served to Dec., 1868. Thomas Crymes was again called and served to Dec., 1872, when J. H. Sullivan was called and served to Dec., 1874; Thomas Crymes was then again called and served to Dec., 1878; T. G. Underwood was called and served to Dec., 1886; P. F. Crawford then served the church one year. In Dec., 1887, E. L. Sisk was called and served to Dec., 1891; when W. J. Wooten was called and served to Dec., 1892; J. F. Goode was called and served to Dec., 1895; J. G. Christian was called and served to Dec., 1898; L. C. Branyon was called and served to Dec., 1901; H. J. Stovall was called and served to Dec., 1903; T. J. Rucker was called and served to Dec., 1905; J. F. Goode was again called and served to Dec., 1909; W. J. Purcell was then called and served to Dec., 1912; L. K. Parham was next called and served to Dec., 1914; A. W. Bussey was called and served to Dec., 1919; W. J. Purcell was again called and was pastor in 1920; A. W. Bussey was again called and served to Dec., 1921, when E. H. Collins was called, and is the present pastor.

The twenty-three members who entered into the constitution of this church had all been dismissed by letter from Middle River church. Alvan Dean was the first deacon. Abraham Aderhold, Moses Duncan, James Randall, L. N. Tribble, Levi Hubbard, Francis Hubbard, John B. Aderhold, T. C. Hayes, E. A. Sanders, J. E. Hubbard and R. F. James and perhaps others, whose names are not known.

The following have been ordained to the ministry by

this church: John H. Aderhold, who was ordained Dec. 30th, 1855, was an active minister in the Association for ten years, when he moved to Gordon County, Ga., where he departed this life on Oct. 21, 1868. Thomas Crymes was ordained Dec. 1st, 1866, and for a dozen years was the most popular preacher belonging to the Association. J. M. Massey was ordained Oct. 3, 1879, and departed this life in Sept., 1881. A noble man. D. D. Holland was ordained March 5, 1887. If he ever did any preaching the writer never heard of it. He is now living at Maysville, Ga., in extreme old age.

The clerks, so far as known, have been: Alvan E. Whiten, Maxfield H. Payne, Bennett Hawkins, John H. Aderhold, H. D. Aderhold, J. H. Mitchell, J. F. Langston, A. J. Morris, James Randall, S. M. Ayers, T. C. Hayes, L. J. Greene, F. P. Kirk, Mannon Kelly, N. A. Fricks, J. E. Hubbard, R. F. Jones and Weyman Sanders, who is the present clerk.

When this church was first constituted the meeting house was in Carnesville, on the plat of ground now occupied by the present brick Methodist meeting-house, where she met to worship once each month, and to transact the usual business of a church. In 1853 the house was torn down and moved to the present site, three-fourths of a mile west of Carnesville, on the Gainesville Road. In 1887 the house was built which is now occupied by the church. For many, many years the church has been known by the name of "Cross Roads," and the writer has been told that the church recently changed her name to Cross Roads. This may or may not be true. Since the writer has known the church, she has had a checkered history; the following lines will describe her history:

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's flowers bloom."

The church is now seemingly prosperous, under the administration of the present efficient pastor, E. H. Collins.

MULLINS FORD

This church was constituted on the tenth day of Dec., 1892, by the following named brethren acting as presbytery: T. J. Stonecypher, G. F. Fuller, Ministers; W. L. C. Walters, Deacon. The following named persons were enrolled as charter members:

MALES

J. F. Porter, Minister
J. S. Rudiseal
J. J. Lyles
J. S. Edmunds
L. C. Jenkins

FEMALES

M. M. Porter
Nancy N. Voiles
M. A. Jenkins
Elizabeth Shelton
M. E. Jenkins
Daisey A. Fields

Articles of Faith and Rules of Decorum were adopted on the same day, and J. F. Porter was chosen as pastor for the year 1893. According to the minutes of the Association, W. E. Huff was pastor in 1909, and H. D. Minyard served the church for 1910 and 1911. W. W. Stowe was pastor for 1912, and W. T. Halcomb was pastor for 1913-1914. The records are lost or destroyed from the time the church was constituted until January 16, 1915, when the name of W. T. Halcomb appears as Moderator, and L. L. Clark, as Clerk.

At the conference in May following, the church refused to allow the laymens' meeting to convene with her. At the November meeting the church adopted the assessment plan for the purpose of raising the pastor's salary. Each male member was assessed \$1.00, and each female fifty cents, provided, however, that the members both male and female who are unable to pay anything, shall be exempt.

PASTORS

W. A. Bryson was licensed to preach by this church March, 1917. G. R. Fuller was set apart to the full functions of the Gospel ministry on the tenth day of April, 1920. Following are names of Pastors, and date of pastorate, so far as known: J. F. Porter, 1893; W. E.

Huff, 1909; H. D. Minyard, 1910-1911; W. W. Stowe, 1912; W. T. Halcomb, 1913 to 1918; W. L. James, 1918-1920; H. F. Stovall, 1921; R. L. Davis, 1922; G. R. Fuller, 1923.

DEACONS

On July 16, 1922, the following named brethren were ordained to the office of Deacon: L. D. Turner, R. L. Elrod, R. L. Higginbotham and R. E. Perkins. No record of any Deacons prior to the above date.

The following brethren have served the church as clerk: L. L. Clark, W. T. Clark and Lee Higginbotham, the present clerk.

According to the Associational minutes of 1922, the present membership of the church is 194. The efficiency of this church is by no means proportionate to her numerical strength. She needs developing.

MARTIN

The following brief outline of this church until 1908 is written exclusively from memory, the record being destroyed by fire when J. Blanton McMurry's house was burned.

The church was constituted in 1886, and T. G. Underwood was Moderator. Who composed the constituting presbytery is not known. P. F. Crawford was the first pastor, and served as such from the time the church was constituted until Dec., 1889, when E. P. Stone was called and served until January 1, 1890; then P. F. Crawford was again called, and served until Dec., 1892; J. F. Goode was then called, and served to Dec., 1896; D. W. Hiott was then called and served to Dec., 1898, when P. F. Crawford was again called and served to Dec., 1905; then E. L. Sisk was called and served to Dec., 1906. D. I. Spearman was pastor in 1908, A. W. Bussey became pastor in January, 1909, and continued as such until Dec., 1917, when G. W. Bussey was called

and served to Dec., 1919; R. P. Ford was then called and served until Dec., 1920. J. M. Skelton served as pastor from Dec., 1920, to March, 1922. J. S. Baker was then called and is the present pastor.

The following named brethren have served the church as Deacons: M. M. McMurray, B. J. Cleveland, G. L. Nelms (J. L. Brown, W. A. Mitchell, E. M. Holland, were ordained to the Deaconship by this church May 3, 1908). W. T. Alexander was received into the church by letter as a Deacon. R. M. Freeman, W. J. Mitchell and P. D. Landrum were ordained Deacons July 15, 1916. C. P. Mitchell, R. A. P. Dean, Herbert Brown and Elmer Freeman were ordained April, 1922, and are the present acting Deacons. W. A. Mitchell, J. Blanton McMurray and G. W. Hayes have served as clerk. R. M. Walters is the clerk at this time.

This church has always been a liberal contributor to every religious enterprise fostered by the Association, as the minutes show, and is now composed of a body of enterprising men, and a band of noble Christian women. A. W. Bussey has recently been recalled as pastor for 1924, and the church under his able, consecrated leadership will doubtless go on to greater attainments than ever before. This old man is delighted to welcome his wandering boy back home, and hopes he will stay this time. The present membership is 207.

PLEASANT HILL

The Pleasant Hill Church is situated in Franklin County, Georgia, about two miles north of Lavonia, and about one mile north of the Elberton Rail Road, and was constituted on the 18th day of October, 1872, by the following named presbytery: Jesse Brown, Minister, and Deacons R. C. Burgess, L. N. Tribble, Hezekiah Hughes, B. P. Vandiver, A. J. York, and William Baldwin.

The number of members who entered into this organization was fifteen, whose names follow: Sarah A. Brown, Ann Gwinn, Sarah A. Smith, Sarah A. Thomas, W. W. Thomas, Mary F. Thomas, Margaret Crawford, Henry Pierce, Nancy A. Pierce, John Pierce, Solomon Gillespie, Elizabeth Gillespie, Mary E. Gillespie and L. C. Gillespie.

The record shows that on the same day after the presbytery had closed, the church met in conference and appointed William Baldwin as a Moderator pro tem, and then opened the door of the church and received by letter Rev. Jesse Brown. The church met in conference the day following, and elected Jesse Brown as their first pastor, and he continued to serve them as such until the close of the year 1886, when H. F. Stovall and M. E. Porter were elected jointly as their pastors.

The following is a brief history of the church from the time she was constituted in 1872, written by T. A. McFarland, and published in the Associational minutes of 1887:

The following named brethren have been elected and ordained Deacons on the dates following: John Y. Burgess, W. W. Thomas, W. J. Pearman, J. W. Wilson, ordained March 4th, 1876; A. M. Farr and R. W. Walters, ordained Nov. 17, 1896; C. A. Thomas, W. M. Littleton, H. R. Shirley and T. E. Ertzberger, ordained Sept. 18, 1903.

The first Clerk was A. L. Stevenson, who served in that capacity until June, 1875. Since then the following have served as Clerk in the following order: Noel Dyar, W. C. Wilson, W. E. Avery, W. J. Pearman, B. F. Ayers, S. F. Pearman, I. D. Aderhold, S. T. Price and Ben Crawford, who is Clerk at the present time.

J. W. Wilson was licensed to preach in April, 1875. W. J. Pearman, now an active minister living in South Georgia, was ordained to the full functions of the Gospel Ministry by this church on October 15, 1897. According to the records so far as they are obtainable, it appears that this (like all other churches) has had trouble in

cases of discipline; and while she has never had at any time any great ingatherings, she has always enjoyed a steady and healthy growth. The church has been served as pastor by the following named ministers:

Jesse Brown, from 1872 to Dec., 1886; H. F. Stovall and M. E. Porter, from Dec., 1887, to Dec., 1893; H. F. Stovall from Dec., 1893, to Dec., 1901; S. E. Macomson from Dec., 1901, to Dec., 1906; F. M. Estes from Dec., 1906, to Dec., 1907; H. F. Stovall in 1909; W. T. Land from Dec., 1909, to January, 1916; R. M. Maret from Dec., 1916, to Dec., 1918; G. W. Garner from Dec., 1918, to Dec., 1922; E. B. Collins from Dec., 1922, to Sept., 1923.

According to the Associational minutes of 1922, the present membership of the church is 349.

LIBERTY HILL

This church is in Stephens County, Ga., five miles South of Toccoa, on the public road leading from Carnesville to Toccoa, on the Elberton Rail Road. The church was constituted on the 8th day of February, 1856, by a presbytery composed of John A. Davis, an ordained minister, and J. L. Mulkey, a licensed minister, and Deacons Lewis Walters, Jeremiah Cleveland, Felix Brackett and John Eskew. The church was organized with thirty members, whose names cannot now be obtained. On the same day John A. Davis was installed as pastor, and continued to serve the church in that capacity until January, 1865, at which time T. G. Underwood became pastor and served as such to the close of that year. The record is silent as to who was pastor for 1866. In December, 1866, William Kelly was chosen pastor and served to Dec., 1869; Thomas Burgess was then chosen and served to Dec., 1871; James H. Sullivan was then elected pastor and served to Nov., 1873; E. L. Sisk was then chosen and served to April, 1875, when T. G. Underwood was again chosen and served

to Dec., 1885; G. F. Fuller was then chosen and served as pastor to the close of the year 1886, when T. G. Underwood was again chosen and served to Dec., 1890; W. W. Stowe became pastor January 1, 1891, and served until Dec., 1899. C. T. Burgess was pastor 1900 and 1901. W. J. Purcell became pastor January 1st, 1902, which position he filled to the satisfaction of the church to the time of his death, Dec. 5, 1923.

The record shows that this church has held the reins of discipline with a firm and steady grasp, and the membership has grown from year to year until today her present membership is 356.

In June or July, 1890, J. J. Hayes, who had served the church as Deacon from the time she was constituted, and one of the oldest members, came to the church and conducted the prayer service, walked out of the house into the yard, spoke to a few and was seen to stagger. Some brethren ran and caught him, but he died in a few minutes, almost without a groan. This, of course, spread confusion in the large congregation, which can be better conceived than described. It may be truly said of Deacon Hayes that *ever faithful* in life, he died at his chosen post of duty.

J. J. Hayes, S. A. Porter, James Isbell, Caleb Taylor, A. F. Bloodworth, S. Bobo, W. C. Taylor, John Wiley, D. B. Eskew, W. A. Brock, J. A. Porter, — Mosely, B. J. Martin, G. P. Williams, E. H. Edward, W. L. Smith, S. M. Defoor, H. F. Sayer, J. V. Jackson and W. O. Coe, have served as Deacons.

The following brethren have served the church as Clerk: Caleb Taylor, T. C. Hayes, G. T. Fuller, S. A. Porter, W. C. Taylor, John R. Pulliam, G. W. Hayes, The present clerk is J. S. Aderhold.

This is a wealthy church, composed of thrifty farmers, and is capable of accomplishing great things for the Master's cause. G. F. Fuller and Sherman Williams were ordained to the ministry by this church.

CURRAHEE

According to the Associational minutes of 1861, at the session at Indian Creek, this church was received into the union. M. M. Sanders and William Busha were the first delegates. The church must have been constituted sometime between the sessions of 1860 and 1861. The minutes state that the church was "a new constitution." The church never was very prosperous, and ceased to hold any regular service more than fifty years ago. When the writer of this brief sketch was a very young minister, he and other ministers preached for them occasionally. Just when the church became extinct is uncertain. There is no record obtainable. According to tradition, a man by the name of Landers carried the records with him to Texas, in 1867 or 1868.

The above is written partly from memory and partly from tradition, and may be partly true and partly otherwise, for tradition is unreliable, and memory is treacherous. This brief sketch is written that the present and future generations may know that there had been a people in that community who constituted and tried to keep up a church. The causes which led to the dissolution of the church would only revive unpleasant memories, and at the same time would be of no special interest to the reader.

The present Currahee Church is situated on the public road leading by the Currahee Mountain from Toccoa to Homer, and is about one-half mile south of the site where the former Currahee Meeting House stood. The church was constituted on the 8th day of October, 1908. The following ministers and deacons composed the presbytery: L. B. Norton, R. L. Davis, W. J. Purcell, J. F. Porter, W. L. James, Ministers; H. A. Davis, J. K. Nunnally, Isaac Hosea, G. W. Thomason, W. C. Taylor, T. L. Thomason and M. H. Smith, Deacons.

The church as constituted was composed of twenty-six members, whose names are not on the record. The name "Currahee" was given the church, and R. L.

Davis was elected pastor, and W. A. Davis was elected clerk. The present house was built in 1910, and dedicated to the service of God on the fourth Sunday in August following. The dedication sermon was preached by J. F. Goode, from Revelation 22, "Worship God."

R. L. Davis continued his relation with the church as pastor until Dec., 1919. Paul Sayer then became pastor and served to August, 1920. The church then called W. T. Land, of South Carolina, who went in and out before the church until August, 1923. Brother Land's pastorate was unfortunate, both for him and the church. Though a man of pleasing address and some degree of ability, he seemed to have conceived a dislike for the religious enterprises fostered by the Association, and especially for the Sunday School literature of the Southern Baptist Convention. He was also accused of making a hobby of his belief that baptism was essential to salvation.

At the September conference, 1922, we find the following on the record:

Motion made and carried to reject all Sunday School literature for the present, and study the Bible and Testament.

The Association refused to seat her delegates at the session in 1922 and in August, 1923. After three years of turmoil and strife Mr. Land was formally requested to resign. The church then agreed in conference to attach her Articles of Faith to her Associational letter, and again renew her relation with the body, which she accordingly did, and was heartily welcomed. It is now to be hoped that having learned her lesson, that from this time forth she will "stand in the way, and see and ask for the old paths, which are the good ways, and walk therein."

The following brethren have served the church as Deacons: E. L. Stowe, W. H. Halcomb. (Walter Pitts, C. E. Pass, C. C. Garland and R. L. Bentley were ordained to the Deaconship at this church.)

F. M. Wilbanks, J. C. Alred, T. M. Banks and R. L.

Bentley have served the church as Clerk. R. L. Bentley is the present Clerk.

According to the minutes of the Association of 1922, the present membership is 125. The present outlook appears brighter than at any time in the last three years.

DOUBLE BRANCH

This church, situated about six miles east of Carnesville, and about four miles West of Canon, Ga., is one of the oldest churches in the Association, and was one that formed the body in 1818, and was represented by C. Dunahoo and J. A. Attaway. No record can be found when the church was constituted, but according to Benedict's History of the Baptist Denomination, it was constituted in the year 1801. But by whom and what number constituted we are unable to learn. She was a member of the Sarepta Association, held at the Fork of Broad River, Madison County, Ga., Oct. 24th, 1812, numbering nineteen members; John Sandridge was their minister. March 20th, 1819, the church chose Rev. Francis Calloway as their pastor, but how long he served them as such we are unable to ascertain from the record. October 13th, 1820, a presbytery was organized at the church, and ordained Samuel F. Jarrett to the ministry, and Jonathan Halcomb as Deacon. The record does not state who was pastor after Francis Calloway, but Sanders W. Whitlow and his sister, Mrs. Elizabeth Greene, both now deceased, said that John A. Davis was the regular pastor for about fifteen years. December 15th, 1849, Samuel B. Sanders was chosen pastor of the church and continued as such until December, 1852, when John G. York was chosen pastor, and continued as such until Nov. 11th, 1855. December 5th, 1856, John H. Aderhold was chosen pastor and served the church until October, 1858; Samuel Isbell was next chosen pastor and continued as such to October 13, 1860, when John A. Davis was again chosen pastor

for the year 1861; W. F. Bowers was then chosen, and continued to serve the church as pastor to Dec., 1866. A. C. Stephenson was chosen pastor for the year 1867, when Jesse Brown was chosen, and continued to serve the church until November, 1872; J. J. Wilson was then called, and served as such until October 30, 1874. H. M. Waters was next chosen, and served to February, 1879; J. R. Ivie was then called, and served to December, 1880.

The record shows that the following named brethren have served as clerk: Thomas H. Murdock was clerk in 1847, and how long before that time we are unable to learn, he being the first clerk the record shows. From 1880 to January, 1909, there is no record. What the church did during this twenty-nine years is buried in oblivion.

In January, 1909, the name of H. David Minyard appears as Moderator, and J. G. Sewell as Clerk. It appears H. D. Minyard continued his relation with the church as pastor from 1909 to 1911, when P. F. Crawford became pastor and served the church in that capacity until Dec., 1913, when T. J. Rucker became pastor and continued as such to Dec., 1914; M. A. Love was then called and served the church to March, 1917; E. C. Shirley then became pastor, and served until Dec., 1920, when E. L. Harrison was called and served to Dec., 1921. H. F. Stovall was then called, and is their present pastor.

Since writing the foregoing it occurs to my mind that P. B. Mitchell served as pastor in the first years of the present century. I have no recollection of how long he served the church. He was succeeded by C. T. Burgess, who continued as pastor for four years. As to who served the church in the capacity of clerk from the time she was constituted in 1801, we have no means of ascertaining. The only record at hand shows the names of the following brethren who have served the church in that capacity in later years: Sanders W. Whitlow, J. G. W. Sewell, J. L. Davis, S. B. Teat, W. A. Walker, W. S. Ayers, Grady Davis and Homer Starrett.

The following named brethren have served the church as clerk: Thomas H. Murdock, Sanders W. Whitlow, J. G. Sewell, T. G. Davis, W. A. Hamby, S. O. Teat, Raymond Agnew, and Ernest Jackson, the present clerk.

According to the Associational minutes the Association has held five sessions with this church, as follows: 1820, 1844, 1860, 1878 and 1898.

A little help from the State Mission Board would be money wisely expended.

TOMS CREEK

The first preaching service at this place was by H. F. Stovall in the schoolhouse near where the meeting house now stands. It was by his preaching and efforts that the church was constituted. From time to time he preached at this place for a year or more. The church was constituted on the 17th day of October, 1917. The presbytery was composed of the following named brethren: H. F. Stovall, C. T. Brown, P. F. Crawford, M. A. Love, W. T. Halcomb, J. F. Porter, W. L. James, ministers. The number of members who entered into the organization was 76, who had taken letters from Liberty Hill, Eastanollee, Clarks Creek and Broad River. Their names are not recorded. On the same day H. F. Stovall was installed as pastor, and W. A. Collins was elected clerk. Brother Stovall continued his relation with the church as pastor until Dec., 1917, when he tendered his resignation. Under his administration the church flourished and many were added to the church by experience and baptism. The church was more prosperous during these years than she has ever been since. In December, 1917, J. F. Goode was called for half time, and his salary was fixed by the church at \$150.00. Everything went smoothly through the spring and summer months. At the annual protracted meeting in August, about 15 were added to the church by experience and baptism. The church appeared to be on an

upward tendency, and her prospect for the future unusually bright. At the September conference the church voted unanimously to continue the present pastor for 1919, "Provided he would take the church for what they saw fit to give him." This he declined to do, and the church was without a pastor until April. These four months were spent in a general wrangle. The names of several preachers were suggested and the preachers consulted. One of the preachers consented, told the parties who went to see him that "if it didn't suit a church to promise what she would pay, the preacher ought not to require it, that he never did." One of the deacons said he "had never seen any scripture for promising what you would pay a preacher." If he had ever seen the Ten Commandments he had forgotten the book and chapter where they could be found.

E. K. Matthews, W. L. Collins and J. I. Adams, deacons, stood firm all this time, contending that no self-respecting minister ought to be expected to obligate himself without any obligation upon the part of the church. Finally, in April, after four months of strife, E. K. Matthews and another man held a consultation. Brother Matthews then induced one of the deacons to suggest the name of C. T. Burgess. Brother Matthews agreed to the suggestion. Brother Burgess was invited to come and preach the following Saturday and Sunday. The former pastor held a conference with him, stating the facts just as they were. The church met in conference (a regular conference this time) and called Brother Burgess, and fixed his salary at \$125.00 for the remainder of the year. The deacon who had never seen any scripture for promising what a church would pay her pastor, joining heartily in this action.

Only a few members of the church ever knew who was responsible for the church being able to secure the service of Brother Burgess. Thus ended a trouble that would have proven disastrous to the church had Brother Matthews, Brother Adams and Brother Collins been "firey" men. Such men are the salt of the earth. From that time to the present, the church fixes her

pastor's salary. Brother Burgess continued his relation with the church as pastor until Dec., 1920, when E. H. Collins was called at a salary of \$400.00 for one Sunday in each month. The church seems to have learned her lesson, and is now a prosperous church under the efficient administration of the present pastor.

The following named brethren have been ordained to the office of deacon by this church: E. K. Matthews, J. V. Jordan, W. L. Collins, J. I. Adams, A. J. Watson, A. L. Herron and E. L. Matthews. Ordained Nov. 14, 1913.

John K. Williams was ordained to the ministry Dec. 30, 1916.

W. L. Collins has served as clerk from the time the church was constituted until Dec., 1922. Lawrence Adams is the present clerk.

The membership of the church at the present time is 253.

SHILOH

This church is situated about four miles north of Toccoa, on the public road leading from Toccoa by the "Murphy Place." It was constituted on the fourth day of May, 1881. The following named brethren formed the presbytery: W. J. Purcell and G. W. Carroll, ministers; and C. F. Ayers and B. E. Edge, deacons. The following persons entered into the constitution:

MALES

A. H. Terrell
Henry M. Duke
J. C. Alred
R. E. Smith
W. H. Sumpter

FEMALES

Martha J. Duke
Violet Whitehead
Martha S. Sumpter
Mary Jane Alred
C. A. Wood
W. T. Alred
C. M. Terrell
Catherine Hunter
L. A. Hunter

W. J. Purcell was the first pastor and served the church in that capacity from the time of her constitu-

tion for the balance of the year 1881-1882, and perhaps for a longer period, there being no further record until 1901. William Franklin was pastor for 1902-1903; R. L. Whitmire was pastor in 1904-1905; H. F. Stovall was next chosen, and served as such to December, 1912, when W. W. Stowe was called, and served the church to the time of his death, in Dec., 1915. E. L. Sisk was next called, and served to the time of his death, in March, 1916, when S. A. Rothell was pastor from March, 1916, to January 1st, 1917, when H. F. Stovall was again called and served until December, 1918; W. T. Halcomb was then called, and served to Dec., 1919. J. W. Farmer was next called, and served to Dec., 1920, when R. L. Whitmire was called and served to Dec., 1921. Solomon Free was next called, and served to Dec., 1922, when S. A. Rothell was again called and is pastor at the present time.

B. E. Edge became a member of this church as a deacon from New Hope. W. W. Meeks, D. Jarrett, Jr., and Jackson Kesler were ordained by this church as deacons July 3, 1920. Who served the church as deacons prior to this time (with the exception of Brother Edge) we have no means of ascertaining.

The following named brethren have served as clerk: B. E. Edge, T. J. Rothell, Stephen Meeks, A. L. Moore and Frank Hosea, the present clerk. Others perhaps have served in this capacity, but if so their names disappeared when the record was destroyed or lost. The church now numbers 95 members. Though small in number when compared with some other churches, she seems, according to the mutilated record at hand, to be a more active missionary body in proportion to membership than some churches who are much stronger bodies. The church claims a few very wealthy members, while a large majority of the members are very poor. The poor contribute what they can, and the wealthy supply what is lacking. A small band of noble Christian men and women worship at Shiloh and keep house for God.

PLEASANT GROVE

The Pleasant Grove Church is situated in Franklin County, Ga., near the Elberton Rail Road, one and one-half miles South of Lavonia, and was constituted on the 16th day of May, 1856, by a presbytery composed of the following brethren: John G. York and S. B. Sanders, ministers; and Joseph Jackson, George Reed, John McFarland, Lewis Childs and Robert Tribble, deacons. The number of members who entered into this organization was thirteen, whose names are as follows: L. N. Tribble, R. D. Adams (a deacon), A. F. Walters, Samuel White, Thomas P. Jones, Abner Burgess, Elvaney J. Tribble, Margaret Jones and Vina Walters. Whether any of the members who went into this organization are still living, we know not, but tradition says that Samuel B. Sanders preached at a brush arbor not far from where the meeting house now stands, during the summer months for two years before the church was constituted, which was quite a convenience to the brethren and sisters who were members of Shoal Creek, Cannons and Double Branch churches. The minutes show that they held their first conference on the 17th day of May, 1856, the day following their organization. Elder S. B. Sanders was appointed Moderator pro tem, and W. R. Poole, Clerk, pro tem, then proceeded to elect a permanent Clerk. L. N. Tribble was elected permanent Clerk, and they went into an election for a pastor, and elected S. B. Sanders for their first pastor, who served the church in that capacity to January, 1866. James T. W. Vernon was then called and served as pastor until January, 1871. Jesse Brown was next called and served until January, 1872; H. M. Barton served to January, 1873, then James H. Sullivan served to January, 1875; I. H. Goss next served to April, 1877, then J. R. Ivie served to January, 1880; John D. Adams served until January, 1883; then Jesse Brown was again called and served until January, 1886, when L. T. Weldon was called and served to January, 1887; P. F. Crawford was next called and served until January, 1888. J. H. McMullin next

served until January, 1890; J. H. Ayers then served to January, 1892, when J. T. W. Vernon was again called and served to January, 1894. L. T. Weldon was again called and served to January, 1896; W. J. Purcell served to January, 1900; C. T. Burgess to January, 1904; R. M. Maret from January, 1904, to January, 1908. W. J. Purcell was called again, and served to January, 1910, when C. T. Brown was called and served to January, 1914; J. P. Dendy was then called and served to January, 1916. T. M. Galphin was next called and served until January, 1917, when Arthur Jackson was called and served to January, 1918. C. M. Cloud was next called and served to January, 1920. E. L. Harrison was next called and served to December, 1922. E. E. Woodson was next called, and is pastor at the present time.

The following named brethren have been ordained to the ministry by this church: Pratt Ford, March 29, 1914; Ernest Campbell, on the fifth Sunday in August, 1914.

The following brethren have been ordained as deacons: Samuel White, August 16, 1856; L. N. Tribble and Samuel Vaughn, August 17, 1866; John B. Mauldin, July 20, 1878; Hezekiah Hughes and R. M. Adams, August 19, 1881; C. A. McClain, John Williams, James Hewin, A. J. Grubbs, January 1, 1914; J. A. Mauldin, J. O. King, R. A. Vaughn, Richard Grubbs, March 7, 1921.

L. N. Tribble was elected clerk at their first conference, and served the church in that capacity until 1878, when S. G. Childs was elected and served until July, 1879. H. M. T. Jackson was then elected and served until 1886, and perhaps for a longer time. The next clerk whose name appears is that of W. O. Tribble, followed by R. C. Allen; next J. M. Wells, then J. B. Mauldin, followed by W. T. Adams. C. A. McClain is the present clerk.

The records show that like all other churches, she has had some cases of discipline which doubtless caused some unpleasantness, but has continued to grow and flourish. Perhaps there is no one now living who went into the

constitution of the church, but there is not a doubt that in the hearts of their children, grandchildren, and great-grandchildren, they still live.

The present membership of the church is 401. She supports every enterprise fostered by the Convention, and pays her pastor \$600.00 for half time, and will doubtless go on to greater attainments than she has yet reached.

FAIRVIEW

This church is situated on the Carnesville and Lavonia public road, four miles west of Lavonia, and six miles east of Carnesville; and is the youngest church in the Tugalo Association. The church was constituted on the 17th day of February, 1917, by the following named presbytery: C. T. Brown and R. W. Eubanks, Ministers. The following named persons went into the organization of the church as charter members: J. G. W. Sewell, F. L. Sewell, D. H. Vaughn, Malissa Vaughn, Fred Vaughn, Ferdie Vaughn, Francis D. Vaughn, John Williams, Fanny Williams, Thomas W. Rice, Dora Rice, Julia A. Hamby, W. A. Hamby, J. R. Hamby, Mattie Hamby, J. T. Sewell, Zona Sewell, G. C. Maxwell, Mrs. Maxwell, Milly Maxwell—23 in all.

On the same day that the church was constituted, T. M. Galphin was chosen as pastor, and served the church to the close of the year 1917. C. T. T. Brown was then chosen for half time, and has continued in that capacity to the present.

The following named brethren have served and are now in the service of the church as Deacons: John Williams, G. C. Maxwell, W. A. Hamby, T. B. Harrison, J. P. Aderhold, H. R. Shirley, S. H. Floyd, G. R. Harrison, Fred Vaughn, Dewy L. Shirley. J. G. W. Sewell was the first Clerk, and S. T. Price is the Clerk at present.

This church is and has been from the time she was organized to the present, an unusually liberal contributor

to every religious enterprise fostered by the Convention. She is surrounded by a fine farming country, owns a commodious house of worship, keeps up an evergreen Sunday School, and pays her pastor \$1050.00 per annum for half time. Her present membership is 108. If this church of 108 members can pay her pastor \$1050.00 for half time and contribute proportionately to all religious enterprises, what could some of our great, strong churches do if they were only awake? It appears from what she has done and is now doing, that her members weigh as well as count.

LIBERTY

This church is situated one and one-half miles below Carnesville, Ga., on the National Highway leading from Carnesville to Canon, Ga. The church was constituted in a school house, which stood about two miles west of where the meeting-house now stands, on the public road known as the "Harrison Bridge road," on the 9th day of September, 1886. The presbytery was composed of M. M. Crow and J. H. Oliver, Ministers. The following named persons went into the constitution as charter members:

J. M. Russum, J. D. Allen, William Russum, William Hubbard, S. E. Allen, S. N. Miller, M. O. Russum, M. A. Russum, N. C. Hubbard, E. C. Hickman, Lou Bennett, M. B. Russum and M. A. Robertson—thirteen in all.

J. L. Fields was the first pastor, and served as such until Dec., 1887. W. M. Rampley served as pastor for the year 1888, when A. J. Cobb was called and served to Dec., 1889. G. W. Carroll was next called, and served until Dec., 1891, when M. E. Porter was called and served until Dec., 1895. S. E. Macomson was then called and served until Dec., 1896; W. W. Stowe next served until Dec., 1901, when J. F. Goode was called and served to Sept., 1910, when he tendered his resignation, and S. E. Macomson was again called

and served until 1921; C. T. Burgess was then called and is the present pastor.

There is no record of who served the church during former years as her deacons. The present deacons are: V. A. Crawford, Jefferson Whitlow, J. A. Shirley, James Browning, Lee Murphy, William Bailey and Parker James.

The clerks have been: Francis Hubbard, 1886; R. W. Allen, 1887; T. W. Aaron, 1888; J. E. Spears, 1889-1895; J. N. Farrow, 1896-1908; I. B. Hulsey, 1909-1910; C. W. Jones, 1911; J. E. Spears, 1917. M. T. Whitlow is the present clerk, 1923.

In 1887 A. J. Neal gave the lot where the present house is situated, and was a liberal contributor to the building of the house now occupied by the church. Later, during the writer's connection with her as pastor, the house was enlarged and ceiled, and a little later was painted on the outside. The church at that time was a regular contributor to every enterprise fostered by the Association. H. D. Minyard, now a prominent minister in South Georgia, was ordained by this church, but there is no record of his being set apart to the ministry. Baptists are a great people to make history, and almost as great in its destruction.

The present membership is 246.

CARNESVILLE

(Formerly known as New Carnesville)

The following brief sketch of this church is written partly from a very brief outline of the church furnished by S. M. Ayers, and partly from memory.

This church was constituted in 1887, but the exact date is uncertain. Who was the constituting presbytery, who were the charter members, who were the first deacons and clerks, no one can tell. In fact, there is no way to obtain this much desired information. The records were all destroyed when J. M. Phillips' house was burned

in 1897. If my memory is not at fault, P. F. Crawford was the first pastor. — Beck was called in Dec., 1888, and served to Dec., 1892. J. F. Goode was then called and was pastor in 1893, when J. G. Christian was called and served to Dec., 1896, when E. L. Sisk was called and served to Dec., 1897. I have no recollection of who was pastor until M. M. Riley became pastor, in 1903 or 1904. J. A. Bell was next called, and I think served until Dec., 1906.

The following was furnished, as above stated, by S. M. Ayers: 1907, W. C. Taylor, Pastor, L. F. Lenhardt, Clerk; 1908, C. A. Cox, Pastor, L. F. Lenhardt continued as clerk; 1909-1910, C. T. Burgess, Pastor; 1911-1912, T. J. Rucker, Pastor; 1913-1914, T. J. Roberts, Pastor; 1915-1917, A. W. Bussey, Pastor; 1918-1919, G. W. Bussey, Pastor; 1920, R. P. Ford, Pastor.

This church has never been a strong church, numerically, but it has always been a very active church. It has consistently supported every religious enterprise fostered by the Convention; has always kept up a good Sunday School, superintended by that veteran Sunday School man of the Tugalo Association, S. M. Ayers, who for years was president of the Sunday School Convention, and it may be truthfully said that the Sunday School cause owes more of its present success to him than to any other one man in the Association. The church has been very fortunate in securing the services of able men as her pastors, and (be it said to her everlasting credit, what cannot be said to the credit of a great many of our churches) she has always paid her pastor a reasonable salary. The present membership is 87.

J. M. Phillips went into the constitution of the church as a deacon; who else has served as deacons, or who are the present acting deacons, I do not know.

As before stated, this imperfect sketch is written partly from memory and partly from a brief outline of the church furnished the writer by S. M. Ayers, the oldest member of the church now living.

BROAD RIVER

This church is located seven miles north of Carnesville, Ga., and was constituted in May, 1872. William Kelly, D. H. Payne, Thomas Burgess, Ministers, and M. W. Gillespie, J. J. Hayes and W. R. P. Wilbanks, Deacons. There were nineteen members who entered into this organization, namely:

W. L. McKee, S. M. McKee, T. W. Davis and wife, John Higginbotham, S. A. Porter and wife, W. S. White and wife, Marion Browning and wife, W. F. Wheeler and wife, Martha H. Teat, Nancy L. Vandiver, B. P. Vandiver and wife, and Nancy M. S. Vandiver.

David H. Payne was the first pastor, and served until Dec., 1873. Jesse Brown was next chosen and served to Dec., 1878, when David H. Payne was again chosen and served to Dec., 1881. Jesse Brown was again chosen and served until Dec., 1882. L. B. Norton was then chosen and served to Dec., 1885. Jeremiah Heaton was next chosen and served to the time of his death in 1886. T. G. Underwood was next chosen and served the church until the time of his death, Nov. 30, 1898. S. A. Porter and B. P. Vandiver went into the organization as deacons.

W. S. White and W. I. P. Vandiver were ordained to the deaconship by this church. T. C. Ayers was received into this church as a deacon.

The following named brethren have served the church as clerk in the order of their names: B. P. Vandiver, W. O. C. Vassar, W. J. Brown, D. B. Eskew, John W. McGuffin and B. S. M. Vandiver.

Thus far the record has been followed, and we find no further record of what the church did from this date, Sept., 1887, until January 24, 1917. I now write from memory. After the death of T. G. Underwood, the church called W. J. Purcell, who served one year. In Dec., 1899, W. W. Stowe was called and served until the time of his death, in Dec., 1915. W. T. Halcomb was then called and has served the church to the present time. Who has served the church as clerk during these

thirty years, we have no way of ascertaining. Ernest Kelly was set apart to the full functions of the Gospel ministry by this church in June, 1911. The foregoing from September, 1887, to January, 1917, is written exclusively from memory, and may contain some slight errors, but is approximately correct.

January 24, 1917, the name of W. T. Halcomb first appears as Moderator, and R. T. Broome as church clerk. At the June conference, 1922, the record states that a motion was carried to ordain G. C. Wilson to the ministry, on Saturday before the fourth Sunday in July. There is no record of his being ordained at that time, or at any other time. It is generally known that he was ordained to the ministry, but the church record ought to state the date and who composed the ordaining presbytery. Since 1917 the following named brethren have served the church as clerk: H. I. Lee, L. M. Tilly, J. T. Bentley, E. C. Duvall and John O. Kelly, who is now acting clerk.

The church has during her existence of fifty-one years grown from 19 to 191 members. She supports all causes fostered by the Convention, and is now more actively engaged in mission work than ever before.

CLARKS CREEK

This church is situated on Clarks Creek, Franklin County, Ga., about seven miles Northeast of Carnesville, and was constituted on the tenth day of December, 1824, by a presbytery composed of the following named brethren: Francis Calloway, John Cleveland, John Sandridge and John Bramlett, Ministers, and Cornelius Dunahoo, Benjamin Childs, James Jackson, Joseph Chandler and Lewis D. Holsombody, Deacons. The number of members who went into this organization was eighteen, whose names are as follows:

Henry J. Mitchell, John McNeal, Ephraim Fulgum, George Goody, James Dunn, William Mitchell, David Smith, Francis

McNeal, Delsby Fulgum, Sarah Pulliam, Sarah Smith, Elizabeth Fulgum, Elizabeth Mitchell, Lucinda Dunn, Lazia Hamby, Elizabeth Garner, Sr., and Elizabeth Garner, Jr.

Old Sister Polly Hamby, who died in 1884, stated to T. A. McFarland, who was a member of this church at that time, and was securing data for a history of the church, that prior to the organization of the church they acted in a church capacity, as an arm of the Poplar Springs Church, and met at a place called Union Meeting House, on little Clarks Creek, about one mile East of where the church house now stands, at which place the church was constituted, and given the name of Clarks Creek, and in 1829 they built a new house on the plat of ground where the church now stands.

The minutes do not state who was chosen pastor at the time the church was constituted, but it appears that John Bramlett served them as pastor, and Henry J. Mitchell as clerk, until June of the year 1829, when James Smith became pastor and served as such till August, 1831, at which time Matthew Vandiver was chosen and served until Sept., 1832. Lewis Ballard was next called and served the church as pastor until March, 1836, when Matthew Vandiver was again chosen and served the church as pastor until January, 1845. Jacob Burroughs was next chosen and served until June, 1846. John Stoner was next chosen, and served until March, 1847. C. Crow was chosen and served until 1848. H. M. Barton was next chosen, and served until 1849, when Lewis Chambers was chosen and served until October, 1850. Samuel Sanders was next chosen and served until Jan., 1851. John G. York was next chosen and served the church as pastor until 1859, when Samuel Sanders was again called and served until 1864, when David H. Payne was called and served until Dec., 1869; then Thomas Burgess was called and served to December, 1871; David H. Payne was called again and served to Dec., 1874; J. H. Sullivan then served until Dec., 1875; I. H. Goss was called and served until Dec., 1879; J. F. Goode was next called and served until Dec., 1880, when J. F. Goode and T. G. Underwood were chosen and served

till Dec., 1881; then David H. Payne was again called and was continued as pastor until the time of his death, in June, 1883. T. G. Underwood was then chosen and served until Dec., 1887, when J. H. Ayers was chosen and served the church one year; W. J. Purcell was then called. How long he served I am not informed, for I am now writing from memory.

If my memory serves me correctly, I think W. J. Purcell was pastor for about five years. From about this time to 1905 H. F. Stovall and S. E. Macomson are the only pastors I remember. How long they served, or whether the church had any other pastor than these brethren, I am unable to say. J. F. Goode was called in Dec., 1905, and served until Dec., 1908. R. M. Maret was next called. Later L. K. Parham became pastor and served to Dec., 1918. G. W. Garner was next called and served till Dec., 1920. J. M. Skelton was next called and served till March, 1922, when he left the church to accept a call to the Baptist church at Bowman, Ga. My recollection is that the church was without a pastor for the remainder of the year 1922. H. F. Stovall was again called to the pastorate, and entered upon his work in January, 1923, and is the pastor at the present time.

When the church called G. W. Garner, she went to half time, and agreed to pay him \$800.00 per annum. When she called J. M. Skelton, it was said she reduced his salary to \$600.00 for half time. When she last called H. F. Stovall, she went back to one-fourth time, and reduced the salary to \$200.00. It was a sudden rise in 1919, and a tremendous decline in 1923.

The brethren who have served the church as deacons, so far as the record shows, are the following: David Smith, Noah Looney, John S. McJunkin, Wiley M. Mitchell, Frances McCall, J. G. Eskew, H. C. Stephenson, Thomas A. McFarland and John A. Sewell.

Who have served the church as deacons since 1885, or who are the present acting deacons, we are unable to state.

The following brethren have served as clerk: Henry P. Mitchell, Samuel McNeal, Samuel McJunkin, E. M.

Camp, B. P. Vandiver, H. C. Stephenson, T. A. McFarland, G. A. Brown and T. D. Brown, the present clerk.

Those old veterans of the cross who went into this organization, seem to have understood the great work which lay out before them, and after making their declaration of faith before each other, and to the world, they then gave themselves to each other in a holy covenant under a solemn promise to live together in a church capacity, to watch over each other, and to search the scriptures, and to introduce from time to time such rules and regulations as might be necessary to effect all the demands of the Blessed Redeemer, which are enjoined upon all His followers for the good of each other, so as to live for the glory of God and the advancement of his cause here on Earth; and it seems that they intended that each and every member who joins himself to this church agrees to this solemn covenant and promise to each other. Like all other churches this church has had many unpleasant cases of discipline. It seems, according to their record so far as it is obtainable, that drunkenness and revelling, dancing and kindred offenses have been the most common.

There seems to have been some energetic members in this church from the time of its constitution down to the present; self-sacrificing members, making heroic efforts to build up the cause of Christ; so many such efforts that we have not space in this brief sketch to record them, but we believe that the recording angel has put them upon the pages of the Book that will be opened at the last great day, when all the universe shall be assembled before the great white throne, for no true work for God was ever wasted, no true word spoken for Him ever failed. The seed sown may not spring up in a moment, but there is immortality in it, and the harvest will be sure.

EBENEZER

This church was constituted on the 20th day of April, 1849, with a membership of eight, whose names were as follows:

Thomas Westmoreland, John H. Westmoreland, L. G. Westmoreland, Jacob Whistenent, Elizabeth Whistenent and Mary Morley, and two others, whose names do not appear.

The following named brethren composed the presbytery: John A. Davis, James Brown, H. L. Weston, T. C. Chambers, ministers; Marshall Wilbanks, R. Scott and J. Pitts, deacons.

The following were pastors: P. C. Chambers was chosen as the first pastor and served as such from the time the church was constituted until December, 1858. William Kelly was next chosen and served to Dec., 1860. Hendricks Hayes was then called to supply the church as pastor, and William Kelly as assistant. Hayes having enlisted as a soldier in the Confederate Army, Kelly continued to serve the church as pastor until Dec., 1865. John A. Davis was then called and continued as pastor until Dec., 1874. From this time it appears the church was without a pastor for fourteen years, and failed to hold any regular church meeting. (A division over the doctrine of what was at that time erroneously named "the reform party," founded and fostered by John A. Davis and W. F. Bowers, proved for a time detrimental not only to Ebenezer Church, but to the cause generally, an effort being made at the session of the Association in 1886 to divide the Association.)

The first church meeting held after the rupture was on the 26th day of August, 1876, at which time William Kelly was again chosen as pastor, and served until 1879, when on account of advanced age and declining health, he withdrew from the pastorate. G. W. Carroll was next chosen and served to Dec., 1886. R. Y. Rider was then chosen and served till Dec., 1889. E. P. Stone then served until Dec., 1892. Manson Franklin was pastor in 1893, until August, and A. M. Davis served the church

as pastor the remainder of the year. T. J. Stonecypher was pastor in 1894; G. W. Carroll was pastor in 1895, then G. J. Davis was chosen and served until Dec., 1899. W. S. Whitmire was pastor in 1900. G. W. Carroll was again chosen and served till Dec., 1901. W. W. Stowe was next called and served to Dec., 1907. M. F. Aderhold served as pastor for 1908. W. W. Stowe was then again called and served until the time of his death, in Dec., 1915. J. P. Dendy was next called and served to August, 1917, when R. L. Davis was called and served to Dec., 1921. W. T. Halcomb was then called, and is the pastor at present.

Thomas Westmoreland, Marshall Wilbanks, Benjamin Collins, L. G. Westmoreland, R. P. Westmoreland, Alexander Cheek, S. S. Bobo and M. R. Fuller have served the church as deacons. The present acting deacons are: Jabel Bell, W. J. Collins and M. B. Collier.

According to the record the following named brethren have served the church as clerk: L. G. Westmoreland, Henry Whistenent, William Buchanan, C. L. Westmoreland, R. P. Westmoreland, J. C. Alred, J. M. Mills, W. O. Bobo, M. R. Duvall, W. A. Carlton, W. T. Davis, and M. B. Collier, the present clerk.

REMARKS

John Stoner was ordained to the ministry in this church in 1859, and served as temporary supply in the absence of the pastor. The church is admirably located at Big A., on the national highway leading from Toccoa to Martin, and is easily reached from the East, North, South and West. Splendid roads lead in each direction. She is a contributor to every benevolent enterprise fostered by the Convention; has a flourishing Sunday School, and her prospects for continued usefulness are bright, indeed. The present membership is approximately 230. The first meeting house was built of hewed logs, about one mile North of where the present house now stands, just back of the cemetery on the North side of the public road. The cemetery is still used by

the church as her burial ground. About 1891 a framed house was built on the public road near the cemetery, which was blown down by a cyclone in 1898. The church then built a neat framed building, painted and ceiled it, which is the house now occupied by the church and spoken of in the beginning of these general remarks as located at "Big A." The church pays her pastor, W. T. Halcomb, \$200.00 for one Sunday and Saturday before, and has had the subject of going to two Sundays under consideration.

CARNES CREEK

This church was constituted as early as 1874, possibly in 1873. Who composed the constituting presbytery we have no means of ascertaining, there being no record of the church obtainable until January, 1900, when the name of G. J. Davis appears as Moderator. What the church did from the time she was constituted up to the above date, is clouded in an impenetrable fog of ignorance, with now and then a straggling ray of light. Without any data by which to be guided, we here record a few statements which we know to be facts. John Kytle was the first pastor of the church, and for a number of years, perhaps ten or more. The church first attached herself to the Liberty Association, and remained a member of that body until the year 1899. She was received into the Tugalo Association head with the First Baptist church, Toccoa, Ga., in September, 1900. Who succeeded John Kytle as pastor or how long he or they served, nothing whatever is known. W. W. Stowe was pastor in 1889; how long prior to this time, or how long after this date, we know not, but when we reach January 13, 1900, we come out into broad open daylight, and have a clear record of the pastors for the following years: G. J. Davis, 1900-1902; H. F. Stovall, 1903; W. W. Stowe, 1904-1909; H. F. Stovall, 1910-1912; R. L. Whitmire, 1913; S. E. Macomson, 1914-1920; W. T. Land, 1921 to March, 1923.

Their records show that the seeds of discord have been sown during the years 1921 and 1922. The church abandoned the Sunday School literature of the Southern Baptist Convention as early, or perhaps earlier, than 1920. In 1921-1922 "a motion was carried to abandon the literature now in use, published by a publishing house in Texas, and take up and study the Testament." "Nov. 11th, 1922, discontinued the Sunday School." "January 13th, 1923, motion carried to use literature of Southern Baptist Convention in Sunday School." At the same conference "a motion was made and carried asking for Brother Land's resignation as pastor." He then tendered his resignation, which was accepted. Since then the church has been without a pastor, until September, when the church met and called E. H. Kelly for the remainder of the year, and also for 1924.

For the time the church has been without a pastor the pulpit has been filled upon invitation of the church by J. F. Goode, E. E. Woodson, E. H. Kelly and perhaps some others. It is now to be hoped that after nearly three years of strife, confusion and division, that the church has learned her lesson, and that her members will "henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

So far as their names are obtainable the following named brethren have served the church as deacons: Marion Ayers, George Smith, William Meeks, A. L. Moore, C. T. Hosea, T. A. Franklin, L. J. Davis, H. F. Sayer, W. W. Ayers and John H. Davis.

The following named brethren have served the church as clerk: Marion Ayers, L. F. Coker, T. A. Franklin, Stephen Meeks and L. D. Steele, the present clerk.

The church is located about four miles South of Toccoa, on the "Red Hollow Road," and her membership is composed of a number of well-to-do farmers. They are a band of noble, generous, Christian men and women, and are capable of accomplishing great things for the Master, but they have never been trained. They have been

supplied by preachers who have in some instances opposed our benevolent work and others have been indifferent, so much so that their influence has really been against the work. Consequently the church has never been an active missionary body. We are glad to note a commendable change or transformation now taking place, and doubt not that at an early date this church will claim an honored place as one of the active missionary churches of the Association.

HOMER

This church is situated in the village bearing the name of Homer, the county site of Banks County, Ga. The church was constituted about the year 1869. W. R. Goss was the first pastor, and served until Dec., 1870, and possibly one or two years longer. — Kimsey was next called and served one year. J. J. Wilson was then called and served to Dec., 1875, when W. R. Goss was again called and served to Dec., 1876. J. F. Goode was then called and served to Dec., 1878. E. S. V. Bryant then served to some time during the year 1880 or 1881, when W. L. Pingston was called and served the church one year; then Ford Gowder was called and served to Dec., 1886, when J. F. Goode was again called and served to Dec., 1888; L. J. Duncan was then called and served to Dec., 1889; J. F. Goode was again called and served to July, 1892, when he tendered his resignation. J. T. Wise was next called and served the remainder of the year 1892, and perhaps longer.

From this time to about 1910 little is known of what the church was doing. In 1911 J. H. Ayers was chosen pastor, and served to Dec., 1914; then C. T. Burgess became pastor and served to Dec., 1916. W. C. Henderson appears to have been pastor from 1917 to 1920, but of this we are not sure. George Steed was pastor in 1921. D. A. Baker was called in 1922, and is pastor at the present time.

The church attached herself to the Sarepta Association in 1869, and in 1887 withdrew from the Sarepta, and united with the Tugalo Association. She has never at anytime been a very flourishing church, but she has always been blessed with a few faithful men who have labored earnestly and faithfully to hold the little band together, and be it said to their everlasting credit, they have had some small degree of success. I name a few of her noble, self-sacrificing members who have gone to their reward: Madison House, Jesse Pritchett, Sr., R. J. Dyar, Thomas Chandler, N. H. Ayers and others whose names are written in the Book of Life.

DEACONS

The following named brethren have served the church in the capacity of deacons: R. J. Dyar, Hope Emmett, V. D. Lockhart, N. H. Ayers. We know not who are the acting deacons at this time, neither do we know who has served as deacons besides those mentioned.

CLERKS

R. J. Dyar was clerk from 1876 (with the exception of one year when W. F. Hill was clerk) until his death in 1922.

E. S. V. Bryant's pastorate proved very detrimental to the church. Though a man of supreme ability and seemingly well disposed, he seemed to have weaknesses which resulted in his shameful downfall. Brother Gowder also opposed every effort which was for the advancement of the church. He seemed to think pride was ruining the church, and delighted to abuse others for their pride, "with greater pride."

The foregoing is written almost exclusively from memory and doubtless contains some errors, especially in regard to dates, but in the main they are correct. Not having access to the records, I have tried to refresh my memory, and am satisfied that whatever inaccuracies may be found are not material. What the present out-

look for the church is we cannot tell. She is on the extreme west of the Association, and is not often represented in the sessions of the body.

According to the Associational minutes of 1921, her present membership is 81. In 1922 the church sustained an irreparable loss by the sudden death of Deacon R. J. Dyar. He had gone to the church on Sunday morning, it being their regular meeting day. After Sunday School closed he walked out in the yard, and was seen to stagger. Some brethren ran to him, but he passed away in a few moments. Faithful in life, he died at his chosen post of duty.

FIRST BAPTIST CHURCH, TOCCOA

This church was organized in 1872. When the town of Toccoa began to build, the Baptists began with the town. The First Church was organized in Payne Hall. The building stood on the corner of the street on the plat of ground where the Farmers' & Merchants' Bank now stands. The names of the charter members are not given, but the record says the number was thirty-four. Soon after its organization it was accepted into the Association, where it has held membership ever since. It has occupied three buildings. The first was just across the railroad about two hundred yards from what is now the business section of the town. At a later date, about 1884, when Dr. F. C. McConnell was pastor, a church building was erected on the other side of the railroad, on the leading street running through the business part of the town, about one-fourth of a mile due west of the public square. This building was occupied by the church until the year 1905, when under the leadership of Dr. M. M. Riley the present building was erected. The church has been supplied by the following named brethren as pastors: Dr. W. C. Wilkes, who organized the church, was the first pastor; Dr. P. S. Whitman was the next pastor, followed by Dr. A. Van-

hooose, who was succeeded in the pastorate by E. S. V. Bryant. These brethren followed each other in rapid succession. In 1883 Dr. F. C. McConnell became pastor, and remained with the church as such until December, 1884, when J. F. Goode was chosen and served until December, 1885. J. L. D. Hillyer was then called, and served until Dec., 1886, when Dr. S. Y. Jameson was called and served until Dec., 1888. J. F. Goode was again called, and served until Dec., 1889. M. L. Carswell was next called, and served until Dec., 1891. The church records show that from that time up to the present, pastors have served the church in the following order and duration: Dr. A. E. Keese, Feb. 21, 1892, to Jan. 15, 1896; Rev. D. W. Hiatt, Jan. 15, 1896, to Dec. 19, 1897; Dr. R. D. Hawkins, Dec. 19, 1897, to Jan. 20, 1901; Dr. T. P. Bell, Jan. 20, 1901, to July 21, 1901; Dr. M. M. Riley, July 21, 1901, to Jan. 1, 1908; Rev. Cliff A. Owens, Feb. 1, 1908, to Oct. 3, 1909; Rev. T. M. Galphin, Nov. 1, 1909, to April 10, 1910; Dr. M. M. Riley (supply), May 1, 1910, to Oct. 1, 1910; Rev. J. Fred Eden, Jr., Nov. 13, 1910, to April 3, 1912; Rev. L. A. Cooper, Dec. 1, 1912, to Aug. 1, 1913; Rev. J. Fred Eden, Jr., Sept. 1, 1913, to Nov. 1, 1915; Rev. A. F. O'Kelley, Feb. 15, 1916, to Dec. 31, 1918; Rev. J. S. Hartsfield, March 1, 1919, to June 1, 1924.

The following brethren have served the Sunday School as Superintendent: W. J. Hayes, S. J. Busha, T. J. Jackson, C. B. Micham, E. E. Mitchell, C. E. Mason, C. L. Mize, A. Walters, J. L. Pendley, and the present incumbent, D. S. Wommack, who has been Superintendent for fourteen years.

The present plant, including the Pastorium, is valued at \$30,000.00. The church pledged \$28,000 to the \$75,000,000 campaign. She has a Senior and Junior B. Y. P. U., a fine Y. W. A., Sunbeams and Woman's Missionary Society. The present membership numbers 457.

DEACONS

W. J. Hayes and E. L. Goode were ordained deacons by this church in 1884, and were the first deacons so far as known. Besides these, the following named brethren have served as deacons: J. J. Bright, E. E. Mitchell, D. S. Wommack, John H. Davis, Claude Bond, J. P. Vickery, D. H. Alexander, B. F. Davis, C. M. Gaston, J. R. Herndon, Hoke Smith, John Thomason and C. H. Porter.

CLERKS

E. L. Goode, Will J. Harris, J. J. Bright and P. S. Whitman have served as clerks. Doubtless there have been other clerks, but their names are unknown to the writer. D. S. Wommack is the present clerk, and has acted in that capacity for several years.

Since the foregoing history of the church was written, Lee N. Hartsfield was ordained to the full functions of the ministry by this church, on November 7th, 1923.

HUDSON RIVER

This church is located on the extreme Franklin County line, eleven miles due South of Carnesville. The church was constituted in 1884. We are not informed as to who composed the constituting presbytery, and not having access to the records, we cannot state the names nor number of the charter members who entered into the constitution. The church was the outgrowth of a Sabbath School which was organized in the hall of Dr. John K. Sewell's dwelling. He, together with W. J. Burgess, gathered together the children in the neighborhood, and as many of the parents as could be induced to attend, and for a time the Sabbath School was conducted by these two consecrated Christian men as an independent Sunday School. The interest continued to grow, and as the interest grew the attendance increased. The need of a church in the community began to be felt and talked. In a brief time the church lot

whereon the meeting house now stands was donated by Dr. John K. Sewell. The people went into the woods, cut down the pines and hauled the stock to the sawmill, laid down the lumber on the lot and built a meeting house. A number of brethren and sisters brought their letters from Providence, Black's Creek and Beaverdam Churches, and were formally constituted a missionary Baptist Church. On the same day the church was named "Hudson River," after the name of the river which flows hard by.

Their first pastor was Woodson Jackson, who, after a few brief months of service, was called to his reward, which left the little newly organized body without a shepherd. The church was without a pastor for the remainder of the year 1884. W. B. J. Hardman, W. R. Goss and J. F. Goode preached for the little band occasionally until Dec., 1884, when J. F. Goode was called and assumed pastoral charge of the church, which relation continued until Dec., 1887, when T. G. Underwood was called and served the church until the time of his death, Nov. 30th, 1898. The church sustained a great loss in the death of Brother Underwood. He had continued with her in adversity as well as prosperity. Under his wise and prudent counsel and efficient pulpit ministrations she had grown from a little struggling church into a strong and efficient body, and it was but natural after eleven consecutive years that she should regard him not only as her pastor, but as a father. After the death of Brother Underwood the church was for some time without a pastor.

Some time in the early part of the year 1899 the church met and extended a call to C. T. Burgess, who had been born and reared in the immediate community. The call was accepted, and he entered upon the duties and responsibilities of the work which Brother Underwood had so well begun and carried on so faithfully and efficiently to the close of his useful life. Brother Burgess continued with the church for five years, when in Dec., 1904, C. A. Strickland was called and served the church for about two years.

Since 1906 a number of pastors have followed each other in rapid succession. L. K. Parham was pastor 1908-1909; R. L. Davis 1910-1911; C. T. Burgess was again called and served until Dec., 1913, when W. M. Seay was called and served until Dec., 1918; then J. F. Goode was again called, and served to Dec., 1920, when E. N. Sanders, of Greenville, S. C., was called and served until March, 1923. What the church is now doing, whether she has a pastor or is looking out for one, we know not.

DEACONS

W. J. Burgess and John K. Sewell and Wellborn Welden went into the constitution of the church as deacons. Bowlie Lord was later received into the church as a deacon from Beaverdam. Isaac Ginn, Robert McElroy and Alvin Collins are acting, and perhaps others have served in this capacity, whose names we have forgotten, for we write from memory.

CLERKS

J. D. Favor and Lawton Burgess are the only former clerks we can call to mind. Sebert McElroy is the acting clerk at this time.

GENERAL REMARKS

This church, like all other churches, has had many trials, some of which have given her trouble. She is only moderately liberal in contributions to the benevolent enterprises fostered by the Association, and in supporting her pastor. She is a wealthy church, and is capable of accomplishing great things for the Master's cause, but she is wanting in aggressive leadership.

ROCK CREEK

This church is situated about six miles East of Toccoa, in Stephens County, Ga. There is no record in the minutes of the Association at what session she united

with the body. The first account we have of the church was at the session of 1886 at Poplar Springs, when her name appears in the roll of churches, with W. W. Stowe as pastor, and W. E. Bowers and J. W. Fricks as delegates. Writing from memory, the church must have been constituted some time in the year 1885. W. W. Stowe was their first pastor. His name continues to appear in the Associational minutes as pastor until 1895. In 1896 H. F. Stovall became pastor, and continued his connection with the church as such until 1902, when Aaron Terrell became pastor and served until Dec., 1904, when H. F. Stovall was again called and served as pastor until Dec., 1909, when W. T. Land was chosen and continued as pastor until Dec., 1922, when S. E. Macomson was chosen pastor and is serving as such at the present time.

Having no data from which to write, we are unable to give the names of those who have served the church as deacons, or who are the present acting deacons.

CLERKS

Roy J. Stowe, J. M. Mills and George Chastain, the present clerk, are the only names which appear in the minutes of the Association, as far back as the minutes have been examined.

REMARKS

It is worthy of notice that the church had only four pastors the first thirty-seven years of her existence: Stowe, Stovall, Terrell and Land, Macomson now serving his first year as pastor. It further appears that in the past she has been a united church, never at any time paying her pastor a liberal salary, or contributing very liberally to the benevolent enterprises fostered by the denomination, and while not contributing very much, she has not antagonized our religious work until recently. She has doubtless wielded a great influence for good in the community in which she is lo-

cated. We now come to the most painful event connected with the church in all her entire history, and the most disastrous to the church. Brother Land had been pastor for twelve years. Under his leadership the church had grown to be a strong body, numerically. He had baptized many of the present membership into the fellowship of the church, and the prospect for this happy relation between the pastor and the church to continue was exceedingly encouraging, when to the utter surprise of the thinking members, he began to antagonize our religious institutions, our schools, the State Baptist Convention, the Southern Baptist Convention and our Sunday School literature. This gave rise to a division in the church, a large number standing by their pastor, a majority demanding his resignation. This unhappy condition prevailed during the year 1922, until their day to call a pastor, when S. E. Macomson was called by a majority of the church, a large minority voting for Brother Land. Brother Macomson at first refused to accept the call, but after consultation with a number of his preaching brethren, he agreed to accept the call, hoping to be able to hold the church together. Accordingly he entered upon his duties as pastor in January, 1923. Since then, until recently, the followers of Brother Land have so interfered with the church that they have scarcely held a conference without more or less trouble. Some time in the early summer, perhaps at the May or June conference, the church withdrew fellowship from those known as the "Land followers," hoping that they would then be let alone and allowed to meet and worship in peace, but not so. This only enraged the minority, and from time to time the disturbance grew worse, which finally culminated in the meeting house being destroyed as is believed by the fire of an incendiary. Whether the house was fired by accident or was the work of an incendiary is not known, and is by no means likely ever to be known. A large majority of the membership of the church have recently taken their letters and have gone to other churches, while a few are still holding on.

The few who are still holding on are entitled to sympathy. Some of them are now old men and women, others have never belonged to any other church. Here they have always met for worship, here they attended Sabbath School in childhood, here many of their loved ones repose in the cemetery hard by, where the meeting house formerly stood. One of the oldest, perhaps the oldest, member, stated to the writer of this sketch that he first united with the church at Rock Creek, had never been a member of any other church, that his children were buried there, that his wife's father and mother were buried there, that he expected to be buried there, and that he still had hopes that a change would take place; that they might yet be able to build a meeting house and hold the church together.

This sketch is not written to justify or condemn any one, but for the sole purpose of recording a historical fact. No one can foresee what will come out of the present day and future chaos. Churches, like individuals, have their seasons of prosperity and adversity. The little band left at Rock Creek out of doors, we trust contains the true salt. If so, "Sorrow may continue for a night, but joy cometh in the morning."

HANNAHS CREEK

This church is situated somewhere near the line between Franklin and Madison Counties, Southwest of Royston, Ga. Not being acquainted with that territory and the particular community in which she is located, no description of the county or who are the members composing the church can here be given. According to the Associational minutes of 1889 she was received into the body as "a new constitution." Her first delegates were John Cape and J. W. Brown. She was regularly represented in the Association until 1900. Since that date she has sometimes been represented, and at other times she has had no representation until

1920. Since then she has not been represented in the body. When represented at the sessions from year to year her delegates have been the following named brethren, 1890 and years following: Thomas Bray, J. P. Hill, A. P. Burnett, J. W. Bryant, E. W. Fowler, W. E. Bond, I. W. Bray, J. J. Kelly and Elisha Fowler. A period after the names of the delegates marks her representation for the years following 1890 until 1920. Since then, as stated above, she has had no representation.

PASTORS

J. Wiley Bond was the first pastor and continued as such until 1893. In 1894 J. R. King became pastor and continued to serve until 1902, and perhaps was pastor for several years following. In 1912 W. M. Pettette was pastor and continued as such for some years. The name of W. J. Spearman appears as pastor in 1918. The years to 1922 are blank.

CLERKS

The following names appear as clerk: I. W. Bray, 1889 to 1900, and he may have served in that capacity for a longer term. J. S. Chastain was clerk in 1919, which was the last session in which the church had any representative.

DEACONS

Who were the first deacons who have served the church in that capacity, or who are her acting deacons, we have absolutely no knowledge.

REMARKS

This church has always been numerically weak. Her membership was 30 the last time she sent any delegates to the Association. As to the wealth of her members, nothing can be said, for nothing is known, but it is hardly reasonable that a church in a rural community composed of only thirty members, could do very much in the way of supporting a pastor, and less in the way

of supporting the benevolent enterprises fostered by the denomination. In the early history of the Association the churches contributed funds to compensate ministers to travel and preach in the destitute territory of the Association. Is not their example worthy of emulation in this day, when we are so much inclined to magnify our Christian liberality? Here is a church within our bounds and a member of our body, which never has had but one pastor who was a member of our Association, and he for only three years, which is practically lost to the body, and all for the reason that we have just not thought of our own responsibility and the obligations we are under to develop this territory. It does look like some of the money our people are contributing, could be well spent in developing this field. The fact that the people there have made the effort to keep up a church and have the Gospel preached, is evidence that they feel the need of its saving influence. The souls of these people are just as precious in the sight of God as are those who have good houses of worship, and whose children are being trained in Sabbath School, and sit under the ministry of well informed preachers. Some real helpful mission work might be done in this territory without crossing the "briny deep." Much more might be said as to the importance of the Association sending a strong man into this field, but the purpose of the writer is to write a brief history of the church.

In so far as the foregoing is a history of the church, it has been culled exclusively from the minutes of the Association, together with such information as was obtainable from other sources, for we have not had access to the church records.

RICE CREEK

This church is situated on the west side of the Elberton Railroad, two miles below Canon, and two miles above Royston. She was received into the Association as a

member of the body at the session of 1893. J. J. Childs and A. Christian were her first delegates. Since then her delegates for the succeeding years have been as follows, as far as known (there have been several sessions when she had no representation): D. E. Owen, L. M. Fowler, H. F. Jordan, J. J. Seymour, J. J. Childs and J. M. Farmer. A number of the above named brethren were delegates through succeeding years. The following named brethren have served as clerk: John Fowler, J. J. Childs, L. M. Fowler, Maret Duncan and Lee Bowers was acting clerk when the church was last represented in the Association in 1921. Since her connection with the Association she has had no representation in the body for the following sessions: 1897, 1898, 1899, 1904, 1907, 1912, 1913, 1916, 1920, 1922, 1923, which shows that she has been without representation in the body for more than one-third of the time since she became a member. Since her connection with the body she has had six pastors who have followed each other in rapid succession, as follows: J. B. Sailors, who was pastor in 1894-1895-1896, and again in 1905, and once more in 1914. In 1901 G. H. Morrison was pastor. W. L. Dudley served the church as pastor in 1902-1903. In 1906 F. M. Codle was pastor, a man of whom little is known. From 1908 to Dec., 1911, H. D. Minyard was pastor. In 1921 the name of T. A. Burgess appears as pastor.

We know nothing whatever as to who has served the church as deacons or who is now serving in that capacity. Doubtless some of the brethren whose names appear in the minutes have served in that capacity, and perhaps others whose names are unknown to the writer of this sketch.

When this church was constituted or who was the constituting presbytery, we have not the least idea. The only information we have been able to obtain has been from parties somewhat acquainted with the place, who say there has been a church there at least forty years, and they know not how much longer. The Associational minutes do not state that the church was a

newly constituted church; neither is it stated that she came with a letter from any other Association. If she had an existence earlier than 1893, she must have been an *independent* body belonging to no Association.

Robert A. Stovall was their Sunday School superintendent in 1916. It is further noticeable that for that year they report some contributions for benevolence, which had not been done prior to that time, and the church had advanced from \$25.00 for pastor's salary to \$75.00. The last statement in the minutes gives the membership at that date as being 54.

ZIDEN

This church is situated in Franklin County, Ga., seven miles South of Carnesville, and was constituted in 1855 or 1856. At the session of the Association in 1856 the records say that "Ziden, a new constitution, was received into the body." Her first delegates were S. R. Crow and M. Adkerson. John H. Aderhold was the first pastor, and continued with the church in this relation until Dec., 1862. J. M. Power then became pastor and served until Dec., 1869. Jesse Brown was next called and served until Dec., 1870, when J. M. Power was again called and served until Dec., 1874. W. J. Vickery was then called and served until Dec., 1875, when Thomas Crymes was called and served until Dec., 1877. W. J. Vickery was again called and served until Dec., 1878. J. F. Goode was then called and served until Dec., 1882, when W. J. Purcell was called and served until Dec., 1888; A. J. Cobb was next called and served until December, 1890, when J. J. Beck was called and served until Dec., 1893. M. E. Porter was next called and served until Dec., 1895; D. B. Waite was then called and served till Dec., 1898; W. W. Stowe was next called, and served to Dec., 1903; E. L. Sisk was next called and served to Dec., 1905; S. E. Macomson was next called and served until Dec., 1916; then

J. F. Goode was again called, and served until December, 1917, when S. E. Macomson was again called and served until Dec., 1920; L. A. Burrell was then called and served until Dec., 1922. S. E. Macomson was next called and is now serving as pastor.

T. J. Crow, E. H. Crow, T. C. Phillips and quite a number of others whose names are not now recalled, have served as deacons. Gibbs Phillips is the only clerk whose name we can now remember. M. M. Crow was ordained to the Gospel ministry by this church on the first day of January, 1885, J. F. Goode and W. J. Purcell, ministers, and T. C. Phillips, L. N. Tribble and E. H. Crow, deacons, acting as presbytery.

REMARKS

This church has been blessed with a number of faithful brethren who have given of their means for the support of the church and general benevolence. She has always held the reins of discipline with a firm and steady grasp, and in the past has wielded a great influence for good. She has never been a very strong church financially or numerically, and has been greatly shorn of her strength by the organization of the church at Grove Hill, and later at Riverside. The great majority of the members of these churches were formerly members of this church. Her membership is now 115.

TOCCOA SECOND

There is no record obtainable as to when this church was constituted, or who went into the organization. Further investigation shows the minutes of the Association are silent as to when she became a member of the body. The first evidence we find of her existence is at the session of 1903, when the names of G. W. Carroll, Jr., appears as pastor, and Thomas Davenport as clerk, with the following named brethren as her dele-

gates: H. T. Compton, George Lovell, M. E. Parramore and M. G. Smith. The name of G. W. Carroll, Jr., continues to appear in the minutes as pastor until the Association convened at Eastanollee in 1906, when the name of J. Carswell appears as pastor (a man of whom little is known), and the name of J. J. Lyles as clerk.

Since 1906 the church has been supplied by the following ministers serving as pastor: W. J. Purcell, from January, 1907, to Dec., 1908; W. W. Stowe was then chosen as pastor and continued as such until Dec., 1911, when L. B. Norton was chosen and served until Dec., 1912. R. L. Davis was next chosen and served until the close of the year 1916. D. N. Jordan was chosen and served until the close of the year 1918. No mention is made of the church having had any pastor for 1919. C. O. English was pastor from January, 1920, to March, 1922. Since that time E. H. Kelly has been pastor to the present date.

Thomas Davenport, J. J. Lyles, W. A. Davis, L. F. Coker and the present clerk, R. A. Smith, have served as clerks. As to who served the church in the capacity of deacon is passed over for the want of a record.

REMARKS

Since the church is first mentioned in the Associational minutes of 1903, she has had ten pastors. In 1906 there arose a disturbance in the church as to the reception of members into the fellowship of the church who had been baptized by administrators other than Baptists, a number having been received into the church claiming that they were satisfied with their baptism, but wanted membership in the Baptist church. A number of the brethren objected, but a majority contended that their baptism was valid. When the Association convened, both parties were promptly on hand. After a brief investigation the Association appointed a committee, with C. T. Burgess as chairman, to visit the church and make an investigation and report to the next Association. Through the wise counsel of the

committee the difference was amicably adjusted, and peace and harmony restored.

This church is largely composed of the operatives at the factory, and receives liberal help from the State Mission Board, the members not being financially able to support a pastor. Her present membership is 199.

RIVERSIDE

The name of this church first appears in the minutes of the Association of 1914. The minutes are silent as to when she became a member of the body. W. L. James was pastor at that time, and continued his connection with the church as such until Dec., 1917. S. E. Macomson was then chosen and has continued as such until the present.

B. Singleton and E. N. Atkinson have served the church as clerk.

The exact date of the organization of this church is not now remembered. It was not earlier than 1913. The church has grown under the ministry of Brethren James and Macomson respectively, either by experience and baptism, or by accessions by letter from Ziden, the mother church close by. The minutes of 1913, the year that Riverside was constituted, Ziden reported 201 members. She reported in 1922 only 115 members, a loss in ten years of 86 members. In 1914 the minutes state the membership of Riverside the previous year as 14. Received by baptism 14, and by letter 14, making a total of 42 members in 1914. In 1922 she reports a membership of 120, a gain in ten years of 78 members. Add the present membership of Ziden and Riverside together and there will be a total of 235 members composing the two churches, and a gain of 34 members, more than were members at Ziden when Riverside was constituted. This brief sketch, it is hoped, will be both encouraging and helpful to the membership of this flourishing young church.

GROVE HILL

This church was constituted some time between the sessions of the Association of 1911 and 1912. She was received into the body as a member in 1912. The name of J. L. Underwood appears as clerk; also as a delegate. W. L. James was the first pastor and continued as such until Dec., 1919. G. R. Fuller served as pastor for 1922. Since then she has no representation in the Association. The number of members in 1912, when she united with the Association, is stated in the minutes as 25. In 1920, the last time she was represented, was 34. She has had only two clerks, J. L. Underwood and W. F. Power. Nothing is known as to who was the acting Presbytery when the church was constituted, or who were the charter members who went into the constitution. Neither is anything known as to who has served the church in the capacity of deacons.

REMARKS

This church is situated eight miles below Carnesville, on the Athens Road near Cromer's Mill. Taking the surroundings just as at present, it is a debatable question as to whether she will ever be a self-supporting church. During the ten years of her existence she has only had an increase of nine members, and it is not certainly known that she now tries to hold any regular service. Her prospects were not encouraging at the time she was constituted, and have not improved. In fact it was the opinion of many of the brethren of the churches nearby that it was a great mistake when the church was organized, and time has justified the opinion. It is much easier to constitute a church than to build a meeting house, and keep house for God. There are doubtless a few consecrated brethren who do all they can to keep up and meet the expense which is necessarily incurred, but they are not financially able to bear the burden, and of course the cause languishes. They have neither the territory or the material of Bap-

tist persuasion out of which to build up an efficient church.

LAVONIA BAPTIST CHURCH *

The Lavonia Baptist Church was constituted in 1886 with about 20 members, under a large tree. Rev. L. W. Stephens supplied the pulpit for a short while in the old school house. The first pastor was Rev. D. D. Holland, of Maysville, and under his pastorate the First Baptist Church building was erected in Lavonia. A subscription list was early circulated, but was almost abandoned. Among the early members were T. A. Stovall and his family, A. D. S. Chandler and wife, R. F. Cleveland and wife, Albin J. Maret, Mrs. E. E. Harrison and others. It was a weak membership, but they were in earnest. Other churches were so close around that few entered into the new church. A house was to build. R. F. Cleveland gave a lot which was exchanged for one more centrally located.

Thomas R. Bonner joined the church in 1888 and aided in locating the church. Most village churches of the Baptist persuasion are located in a hollow, while other denominations set theirs on a hill top. Ours had a delightful location. Some members subscribed money. Others lumber, and other necessary articles as needed. Mrs. Essie E. Harrison worked more faithfully than anyone else in getting money by subscription, and was devoted to the church all her life. The house was erected about 1889 and was a credit to the town. Then it began to grow. Besides our once-a-month meeting, revivals were held, conducted by the pastors with such able help as Reverends J. F. Goode, T. W. O. Kelly, L. E. Barton, O. J. Copeland, W. M. Anderson and others. Members joined by letter regularly and by experience in good numbers every summer. We did not expect much of the Lord in the winter.

* The author acknowledges his indebtedness to Dr. Thomas B. Bonner for the foregoing historical sketch of Lavonia Baptist Church.

The next pastor was Rev. James H. McMullen, of Hartwell. He was a fine pastor and an excellent financier, and the church flourished during his pastorate. Many were added to the church, and all debts were paid as if by magic. He left the church much regretted and loved by all. He was followed by Rev. L. T. Weldon, another Hart County man, and a fine preacher. Rev. P. F. Crawford was the next pastor, and held the pastorate a second term later on. He graduated at Mercer after spending two years at Howard College, Alabama, and came to Carnesville from South Georgia, as Principal of the school and pastor of churches near Carnesville. He was a very fine preacher and did a great work as pastor. Dr. Alexander E. Keese was then selected as pastor. He was first honor man from Mercer, which school made him a D.D. He was a matchless preacher, a most lovable man, and was a popular pastor. Rev. Bryan W. Collier was then called and served as pastor for some time. The church then called to the work J. C. Boone, a layman of Gainesville, Judge of the City Court and Superintendent of the Sunday School of the First Baptist Church. He was a most lovable man, and served faithfully till stricken with paralysis, from which he recovered. Rev. C. T. Brown was next chosen pastor and served several years. His term was very successful and he was greatly loved. After he left, the church "sampled" preachers for some time from a great many places, making it hard to decide on one, but at last the choice fell on Rev. R. W. Eubanks.

Brother Eubanks was a wide-awake man and fully abreast of the times. He worked his church well, organized every department of it and did a large and useful part of the Associational work. Under his ministry the church began to wake up and expand. A new church house was advocated, as the old one was inadequate. It was a wooden one 36 by 60 feet, with one room, and a large Sunday School was greatly handicapped. The church was too near the business part of town. A lot at the corner of Jones and Bowman streets was procured. The old church was sold and a brick veneered

building was erected on the new lot. It was 60 feet square and three stories high. The first story is a basement with rock walls; the next story is the auditorium with six Sunday School rooms and pastor's study, and the third is the gallery containing five Sunday School rooms. The house is seated completely with excellent seats and ceiled with steel ceiling. Much credit is due all the members for their heroic help, but especial credit is due W. C. Tribble for his liberality and help in every way. A fine pastorium is built on the church lot of the same material. The property is all worth at this time \$40,000.00. The Rev. R. W. Eubanks was one of the prime movers in this enterprise, and when completed it was paid for, which is unusually good business for a church. The church has been prompt in paying their pastors, and liberal toward all causes fostered by the Convention.

After Brother Eubanks left, it was nearly a year before a pastor was called, and the pulpit was filled by different preachers. Rev. S. J. Baker, an English preacher, was called. He was a deep scriptorian and a fine preacher. On his departure the pulpit was again filled by different ministers for a year. The church then unanimously called Rev. George C. Steed, from Washington, Ga. He came from the fine Georgia stock of Steeds, who had rich Baptist blood in their veins. He runs the church with business ability, is a social man, greatly loved by every member, and a power in the pulpit. Indeed the church is most happily situated. Great things should be done for the Lord for whom we are doing business.

INDIAN CREEK CHURCH *

On November the 23rd, 1850, Indian Creek Church was constituted with the following members: Elias Soesby, J. M. Hawkins, Tignal Jones, J. H. Payne,

* The author of this history is indebted to Miss Alice Hamilton, Clerk of Indian Creek Church, for the following historical sketch.

H. Bush, Sarah Soesby, M. A. Hawkins, Rhoda Jones and Sarah Bellamy. The constituting Presbytery consisted of Rev. William Kelly and Rev. John G. York, ministers of the Gospel, and Deacons H. Mangrum, Milton W. Gillespie, A. Adderhold, J. L. Shackelford, W. I. Phillips and J. Murray. Rev. William Kelly was Moderator, and Rev. John G. York, clerk.

After the Moderator had declared the church duly constituted, and the Presbytery adjourned, the church immediately went into conference and called Rev. Elias Soesby as pastor, and elected J. M. Hawkins, clerk, and agreed that the monthly meeting days be the third Sabbath and Saturday before in each month.

The members erected a suitable house of worship on a lot of land donated by Mr. William Mitchell, for a church lot and burial ground. Some of the Mitchell relatives' remains lie buried in the cemetery.

October conference, 1851, received by letter Milton W. Gillespie, as an ordained deacon, and was received as such, thus serving as the first deacon of this church. Protracted services in October continued nine days, and 22 members were received by letter and five by experience.

March conference, 1852, Jefferson H. Browne and Josiah H. Payne were ordained deacons. Although but few members of this church, the records show where the church assisted in the support of its poor and needy members. July conference, 1852, J. M. Hawkins, after serving as clerk since the church was organized, resigned, and Dr. A. W. Brawner was elected clerk indefinitely. Same day the church members unanimously agreed to meet at the church Friday before August conference, and spend the day in fasting, humiliation and prayer, and invited sister churches to meet with them. September, 1852, this church applied for membership, and was received into the Tugalo Association. The delegates were: Rev. Elias Soesby, J. H. Payne; Alternate, J. R. Payne.

October, 1852, the annual protracted services continued eight days, and two members were received

by letters, and 30 by experience and baptism. Friday before the fifth Sabbath in April, 1855, Brother David H. Payne was ordained to the full work of the ministry of the Gospel by the following Presbytery: Rev. John G. York, the Moderator, conducted the examination, Rev. Henry Wood offered the ordination prayer. Rev. S. B. Sanders gave the charge.

September conference, 1855, J. R. Earle was ordained a deacon. November, 1855, Rev. Elias Soesby, after supplying the church since it was organized, resigned, and Rev. Henry Wood was chosen pastor and served as such until Nov., 1857, when Rev. Elias Soesby was again chosen pastor and served until Oct., 1858, when Rev. W. F. Bowers was elected pastor. Call was accepted. Friday, July 8, 1859, Brother John Moore was ordained to the full work of the ministry of the Gospel.

The year 1861 was of great seriousness and sorrow, because of the beginning of the Civil War, yet during those dark days the records show the members of this church then were faithful followers of the cross, observing days spent in fasting, humiliation and prayer. March conference, 1861, Dr. A. W. Brawner, after serving as church clerk more than nine years, resigned, and J. R. Earle was appointed clerk. Sept. 13th, 1861, the Tugalo Association met with this church. Introductory sermon was delivered by W. F. Bowers. H. M. Barton, Moderator, W. F. Bowers, Clerk. December, 1861, J. R. Earle served as clerk eight months and resigned. Rev. W. F. Bowers supplied the church three years, 1859-1860-1861. January conference, 1862, John H. Payne was elected clerk, and at the April conference same year David Waycastor was ordained a deacon; also Rev. David H. Payne was chosen pastor and he served as such until Feb., 1863. Here, it seems from the records, that the church had no regular supply for several months, but visiting ministers conducted the regular monthly services.

February conference, 1864, Rev. J. G. Bryant was called as pastor and the call was accepted. May conference, 1864, James L. Gillespie and John H. Payne were ordained deacons. March, 1866, John H. Payne

served as clerk over four years, when Milton W. Gillespie was appointed clerk. November conference, 1867, Rev. J. G. Bryant supplied the church nearly three years, when Rev. D. H. Payne was again called as pastor and served as such from January, 1868, to November, 1870. Same conference Milton W. Gillespie, after serving as clerk over four years, resigned, and A. N. Bellamy was elected clerk. Rev. J. W. Sullivan was chosen pastor for 1871. Call was accepted. March conference, 1871, J. M. Brown was ordained a deacon, and at the April conference same year, W. C. Chatham was ordained a deacon.

September 12th, 1872, the Tugalo Association met with this church. Introductory sermon by J. C. Bryant, H. M. Barton, Moderator, A. W. Brawner, Clerk. December, 1873, A. N. Bellamy, after serving as clerk over three years, resigned, and R. M. Hamilton was elected Clerk. February 12th, 1876, W. D. Harber and M. H. Duncan were ordained Deacons Friday before the second Sabbath in August, 1878. The union meeting of the Second District met with this church October, 1879. Rev. J. H. Sullivan, after supplying the church nine years, resigned, and Rev. W. M. Rampley was chosen pastor and served one year, 1880. June 15th, 1880, Dr. W. R. Welborn was called to his reward above. For many years he was a faithful minister of the Gospel, and an earnest worker in this church. His remains lie buried in the cemetery.

Rev. J. J. Wilson supplied the church one year, 1881, when Rev. J. F. Goode was chosen pastor and the call was accepted. Feb. 8th, 1884, Deacon Cyrus E. Hamilton passed away to the Great Beyond. In 1873 he moved from South Carolina, uniting with this church by letter as an ordained Deacon, and was received as a Deacon of this church, serving as such until his death. His remains lie buried in the cemetery.

Rev. J. F. Goode supplied the church for four years. Resigned, and Rev. W. M. Goss was called as pastor for 1886. The call was accepted. Rev. Goss attended February meeting. Afterwards he was taken sick and

after a lingering illness passed away to his reward in Heaven. July conference, 1886, Rev. J. F. Goode was again chosen pastor and served the remainder of the year. Resigned at the April conference, 1887. Rev. C. T. Burgess was called as pastor and the call was accepted. In the year 1888 the church bought an additional acre of land from R. M. Hamilton and built this, the present church building on it. In the summer of 1888 Rev. Henry Wood, after a long life spent in the service of his Master, heard and obeyed the command, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." His remains lie buried in the cemetery. August conference, 1889, R. M. Hamilton, after serving as clerk for more than 15 years, resigned, and F. P. Kirk was elected Clerk. Rev. C. T. Burgess supplied the church from April, 1887, to December, 1890, when Rev. J. F. Goode was again chosen pastor and served as such the year 1891.

Friday before the fifth Sabbath in August, 1891, the union meeting of the Second District met with this church. Rev. C. T. Burgess was again chosen pastor for the year 1892, and the call was accepted. January 25th, 1892, Deacon Milton W. Gillespie passed away, after serving this church many years (25) as Deacon, Clerk and Sunday School Superintendent. That voice that delighted in singing the sweet songs of Zion is doubtless now joining in singing "All Hail the Power of Jesus' Name!" His remains lie buried in the cemetery. November, 1892, F. P. Kirk, after serving as Clerk more than three years, resigned, and F. L. Jolley was elected Clerk. May 13, 1893, J. W. Girrard and E. A. Lecroy were ordained Deacons. During 1896 L. H. Bellamy served as Sunday School Superintendent, and T. C. Lecroy assistant Superintendent.

The union meeting of the Second District met with this church Friday before the fifth Sabbath, May, 1897. F. M. Harmon served as Sunday School Supt. in 1898. November, 1898, Rev. C. T. Burgess, after supplying the church seven years, resigned, and Rev. T. G. Underwood was chosen pastor for the year 1899. The call

was accepted, and Rev. Underwood attended one service. Afterwards he was taken sick and after a short illness God saw fit to call him to his reward. March conference, 1899, Rev. C. T. Burgess was again chosen pastor and served the remainder of the year, W. D. Harber serving as Sunday School Supt. December, 1899, Rev. C. T. Burgess resigned, and Rev. B. P. Mitchell was chosen pastor for the year 1900. Call was accepted. Same conference F. L. Jolley, after serving as Clerk more than seven years, resigned, and R. F. Jones was elected Clerk. In 1891 J. W. Girrard served as Sunday School Supt., and was re-elected for 1902, as Sunday School Supt.

Rev. B. P. Mitchell supplied the church two years. Resigned and Rev. L. K. Parham was chosen pastor for 1902. Call was accepted. August 14th, 1902, S. F. Bellamy, R. F. Jones and T. C. Lecroy were ordained deacons. October, 1902, R. F. Jones, after serving as Clerk three years, resigned, and C. W. Jones was elected Clerk and served seven months. Resigned, and R. M. Hamilton was again elected Clerk. In 1904 W. D. Harber served as Sunday School Supt., and J. W. Girrard, assistant Superintendent. September 12th, 1905, the Tugalo Association met with this church. Introductory sermon by Rev. J. F. Goode, W. J. Purcell, Moderator, and C. L. Mize, Clerk. In 1906 T. C. Lecroy served as Sunday School Superintendent. March 19th, 1907, Deacon W. D. Harber was called from his labors on earth to rest in Heaven. He had faithfully served this church as deacon more than 31 years, and at different times as Sunday School Superintendent. His remains lie buried in the old church-yard, which he loved so well.

T. C. Lecroy served as Sunday School Supt. during the year 1907. September 6th, 1907, L. H. Bellamy and S. J. Lecroy were ordained Deacons. In 1908 T. C. Lecroy was re-elected Sunday School Supt., and was holding this place at the time of his death, which occurred July 30th, 1908. He was just in the prime of life and had faithfully served this church as Deacon more than seven years.

The Franklin County Singing Convention met with this church Friday before the second Sabbath in September, 1908.

December, 1908, Rev. L. K. Parham, after supplying the church seven years, resigned and Rev. J. F. Goode was chosen pastor for the year 1909. The call was accepted. Also, at the same conference, R. M. Hamilton, after serving as Clerk more than five years, resigned, and at April conference, 1909, C. W. Jones was elected Clerk. S. J. Lecroy served as Sunday School Supt. the year 1909. P. L. Harrison served as Sunday School Supt. the year 1910. November, 1910, C. W. Jones, after serving as Clerk more than one year, resigned, and R. M. Hamilton was again elected Clerk. J. A. Singleton served as Sunday School Supt. the year 1911.

The union meeting of this District met with this church Friday before the fifth Sabbath in April, 1911.

June 10th, 1911, W. H. Ginn and J. A. Singleton were ordained deacons. W. H. Ginn served as Sunday School Supt. the year 1912. Dr. J. R. Sewell served as Sunday School Supt. the year 1913. J. H. Smith served as School Supt. the year 1914. S. W. Risener, in 1915 and 1916. Dr. H. W. Birdsong, 1917. October, 1917, Rev. J. F. Goode, after supplying the church nine years, resigned, and Rev. J. T. Wise was chosen pastor for the year 1918. Call was accepted. Same conference, R. M. Hamilton, after serving as Clerk seven years, resigned, and C. G. Gillespie was elected Clerk.

The union meeting of this District met with this church Friday before the fifth Sabbath in March, 1918.

March 7th, 1918, Deacon S. F. Bellamy was called to rest from his labors. He had faithfully served in this church as Deacon more than 15 years. His remains lie buried in the cemetery beside his sacred dead.

Dr. H. W. Birdsong served as Sunday School Superintendent the year 1918. May 11th, 1918, C. G. Gillespie, J. W. Harber and W. T. Harrison were ordained Deacons. W. H. Ginn served as Sunday School Supt. the year 1919. March, 1919, Rev. Austin Crinkleton was chosen pastor, and the call was accepted. S. W.

Risener served as Sunday School Supt. in 1920. H. F. Jolley served as Sunday School Supt. in 1921. Rev. Austin Crinkleton, after supplying the church more than two years, resigned in May, 1921, when Rev. E. H. Collins was chosen pastor. The call was accepted. H. F. Jolley served as Sunday School Supt. the year 1922. Rev. E. H. Collins supplied the church from June, 1921, until September, 1922. Resigned. October conference, 1922, Rev. W. T. Halcomb was elected pastor and is the present supply. Same conference C. G. Gillespie, after serving as Clerk five years, resigned, and Alice Hamilton was elected Clerk, which office she now fills. Chorister, W. H. Ginn; Pianist, Miss Sue Ginn. The present acting Deacons are: S. J. Lecroy, W. H. Ginn, C. G. Gillespie, J. W. Harber, W. T. Harrison. L. H. Bellamy is the present Sunday School Superintendent.

Since this church was organized there have been received by experience and baptism 346 members, and received by letter 395 members.

This historical sketch of the church was written and read at the Homecoming, April 29th, 1923, by Alice Hamilton, Church Clerk.

Biographical Sketches

THE early fathers who organized the Association in 1818, were: Dozier Thornton, Isam Goss, Isaiah Harber, George Vandiver, Francis Calloway, Sr., Francis Calloway, Jr., L. Meeks, Robert Postwood, Thomas Gilbert, John Cleveland and perhaps others whose names are unknown.

Of these early pioneer preachers we have no other source of information than the records of the Association. In pursuing these, we are especially impressed with their earnest determination to have the Gospel preached in the destitute sections of the country. Indeed they were so intent that at each session of the body when the subject came up for discussion, the demand was met to the extent of their limited resources.

We also notice that early in the history of the Association the ministers were requested, and agreed to travel and preach in the destitute territory, and later a Domestic Mission Board was appointed to receive funds sent up by the churches, and ministers were employed to travel and preach in the destitute territory and were paid by the Board out of this fund. After the missionaries were paid off there was always a balance left in the treasury. There is nothing left now.

DOZIER THORNTON

According to Campbell's "History of Georgia Baptists," on page 244, we find it stated that Littleton Meeks and Dozier Thornton, who were then acting as missionaries to the Cherokee Indians, lost their way among the mountains, and after traveling until a late hour at night, they were compelled to take up in the woods without fire or food, and wait for the dawning of the day. They were entertained with music by the barking of the foxes and the howling of the wolves.

We also gather from the same source that Dozier Thornton was born in Lunenburg County, Va., April 14th, 1755, and departed this life in Franklin County, Ga., in September, 1843, in the eighty-ninth year of his age. Brief but suitable and impressive resolutions were introduced and passed by the Association at the next session of the body after his death. He presided as Moderator at the time the Association was organized.

ISAM GOSS

Of Isam Goss, who preached the sermon preparatory to the organization of the Association and acted as Clerk on that occasion, we know absolutely nothing, except what is contained in the minutes of the organi-

zation, that he preached the sermon and acted as Clerk, as stated above. His name never appears in the minutes after that date.

JOHN CLEVELAND

John Cleveland was one of the delegates from the church by the name of Tugalo River, when the Association was organized in 1818. According to Campbell's History of Georgia Baptists, he was at that time a very aged man. In his brief outline of the Tugalo Association, held at Eastanollee in 1819, he speaks of John Cleveland as one of four aged ministers who were present, Cleveland being more than ninety years of age. He was a delegate from Tugalo River at each succeeding session until 1822. After that date his name is not mentioned again until the session in 1825, when the following resolution was passed:

We make this statement to commemorate the death of our old father, John Cleveland, who departed this life on Friday before the fourth Sunday in March last, after being a preacher of the Gospel for about fifty years. He died in full hope of being received to God through Christ, being in the eighty-seventh year of his age.

Albert Henry Newman states in an article in a recent number of the Christian Index, that he has in his possession the roughly printed history of the travels of John Asphland, who was employed to gather material for a history of Baptists in this country, which states that in 1789 that Tugalo River was the only Baptist church in Franklin County; that John Cleveland was pastor, and the membership of the church was 108 persons. It is not certainly known who was the founder of this church, but the most reasonable conclusion is that it was founded by John Cleveland. It may not be amiss to state in this connection that Franklin County in 1789 embraced in her territory what is now Hart, Madison, Oglethorpe, Clark, Oconee, Walton, Jackson, Gwin-

nett, Banks and Stephens Counties, in Georgia, and a large territory in the fork of Seneca and Tugalo Rivers, in South Carolina. The territory in South Carolina was in dispute at that date, but held by Georgia. This statement is made for the purpose of showing that in all probability John Cleveland was the first man who lifted the standard of the Cross in the territory now and formerly embraced by the Tugalo Association. From the little vine planted by him in the late years of the eighteenth century, arms have spread out East, West, North and South, and whatever may be said to the contrary, it is now a fairly well established fact that John Cleveland was the father of Baptist principles in the vast territory embraced by Franklin County in 1789, and Tugalo is the Mother Church.

THOMAS GILBERT

Thomas Gilbert was a delegate from Tugalo River church when the Association was organized in 1818. His name continues to appear in the minutes of the Association until 1823. After that time his name is never again mentioned. He is mentioned in Campbell's History of Georgia Baptists as being present at the second session of the body held at Eastanollee in 1819, and a very aged man at that time, being more than ninety years of age.

It is altogether reasonable to suppose that he and John Cleveland were very intimately associated in establishing the church known as "Tugalo River," both being delegates from that church at the organization of the Association, and continuing as delegates until 1823, this church being the only church in Franklin County in 1789. No mention is made in the minutes of his death, which leads to the conclusion that he may have moved away. If he had died a member of the Association his death would hardly have been passed by in silence. It is difficult to prepare a sketch of his life with the meagre material at hand.

LITTLETON MEEKS

Littleton Meeks was a delegate from the Line Church at the time the Association was organized, and a few years later served the body as Moderator six years. He was evidently a man of more than average ability. At the Association at Westminster Church in 1853, a resolution was passed relative to his death, but the date of his death is not contained in the resolution, the statement being made "that since the last session of the body he had been called home." The resolution also states that a few years previous to his death he had left the Tugalo and become a member of the Clarksville Association. When the writer was a very small boy he well remembers hearing the older people in the Nails Creek community, where he had been pastor for many years, speak of him. One thing is well remembered—they invariably spoke of him as "Daddy Meeks," never as Brother Meeks. His zeal as a missionary was mentioned in connection with the brief account of the missionary travels of Dozier Thornton.

GEORGE VANDIVER

Of George Vandiver the records state that after the Association was organized, he was elected Moderator the same day, and served in that capacity first and last for four years. He was evidently a much younger man than Thornton, Meeks, or Francis Calloway, Sr. According to the minutes, he was a very zealous and active member of the body from the time it was organized until his death, which was some time between the sessions of 1832 and 1833. At the session of 1833 we find the following resolution:

We deem it a duty to call our beloved brethren's attention to the loss we have sustained by the death of our beloved brother, George Vandiver, aged 69 years. He has been faithfully and zealously engaged in the cause of our Heavenly Master for 44

years, and knowing as we did his usefulness amongst us, we greatly lament our loss, feeling at the same time it is his great gain.

In Campbell's brief outline of the Association, he speaks of George Vandiver as one of four aged ministers at the session of Eastanollee in 1819. George Vandiver was only 54 years of age at that time. Campbell was evidently misinformed as to his age.

FRANCIS CALLOWAY, SR.

We find no reference whatever in the records as to the death of Francis Calloway, Sr. His name appears as a delegate from Hunters Creek Church up to and including the session of 1820. After that no further mention is made of his name. He being a member of Hunters Creek Church, perhaps his body reposes in the cemetery at that Church. This is only conjecture.

DAVID QUALS

At the session of 1845 we find the minutes contain the following with respect to the death of David Quals:

RESOLVED, To notice the death of our venerable brother, David Quals, whom it has pleased God in his Providence to remove from his earthly sanctuary, we trust to the church triumphant to rest with the Mercers, Reaves, Thornton, Matthews and others in Christ, their head, and while we lament the loss of our aged brother and father in the Gospel, we deeply sympathize with his family and friends.

We notice in Garrett's History of the Saluda Association, the name of David Quals is frequently mentioned as a member of that body. At what time he left that body and united with the Tugalo, we have no knowledge. From the above resolution, he was evidently a very old man at the time of his death.

STEPHEN WHITE

The name of Stephen White appears for the first time in the minutes as a delegate from Stekoe Church, Rabun County, at the session at Eastanollee in 1819, at which time the Stekoe Church was received into the body as a member. He was appointed at this session to write the Circular Letter for 1820. The minutes contain some extracts from the letter in which he deplores the destitution and scarcity of ministers of the Gospel on the frontiers of the Association. He urges ministers of the body to visit those destitute sections; also to request the ministers of other Associations to take the same under consideration. He evidently was a public-spirited, zealous and far-seeing man. His name appears on the records as a delegate in 1823. He preached the Introductory sermon before the body at Henry's Church in 1824. As to his life and service after this date we have absolutely no knowledge.

ROBERT PASTWOOD

Of Robert Pastwood we gather from the minutes at the time of the organization he was present as a delegate from Perkins Creek, Pendleton, S. C. Also, that he preached the Introductory sermon at the second session of the body at Eastanollee in 1819. Of his life and labors nothing further is known.

ISAIAH HARBOUR

The name of Isaiah Harbour appears as a delegate from Nails Creek Church. From the organization of the body, including the session of 1821, when the name of Nails Creek Church is dropped from the roll, and does

not appear again until the session held at Clarks Creek in 1869, the minutes state that "She was received into the union as a member of this body." We presume when she left the Tugalo that she attached herself to the Sarepta. If this presumption is correct, it accounts for the name of Isaiah Harbour being no longer mentioned as a member of this body.

Others who went into the organization may have been ministers. The prefix "Rev." nowhere appears, and perhaps this is not only "well enough," but best. The names given were all active in the deliberations of the body, most of the business being by common consent assigned to the ministry, just as it is now, the responsibility having to be assumed by someone, the preacher came forward and shouldered it. What a great convenience preachers are sometimes!

FRANCIS CALLOWAY, JR.

The name of Francis Calloway, Jr., appears on the records from the organization of the Association until 1827, at which session he was elected Moderator. After this time his name disappears from the minutes till we find the following resolution passed by the Association at the session at Eastanollee in 1867:

With sympathy and solemnity, we deem it our duty to chronicle the death of Rev. Francis Calloway, Jr., whose services as a minister of the Gospel we, as an Association, have an abundant reason to esteem and highly appreciate, having early in life devoted himself to the ministry. He was ordained in our boundary, and was an efficient member of our body for many years.

The resolution further states that he was called to his reward in 1864 or 1865, while on his way to an appointment in the State of Alabama, where he then resided.

SAMUEL HYMER

Samuel Hymer was quite prominent as a member of the Association for a number of years; was Moderator for three sessions, and was an active missionary under appointment of the Domestic Mission Board. Rev. William Kelly told the writer of these sketches that he went astray; was deposed from the ministry; excluded from the church, and left this country in disgrace.

HENRY DAVID

Henry David was Moderator of the Association for three sessions, and from the records he appears to have been an active and zealous worker. He afterwards left the body and joined the Oconee Association. (A Hard-shell body.)

We here give a list of ministers of whom absolutely nothing is known except that their names appear on the minutes of these early years of the Association. People were leaving and going west at that period, not only families, but by colonies, and doubtless many of these ministers were among the number: Saml. Garrald, — McMinn, H. Davis, John Bramlett, Joseph Byers, Lewis Ballard, M. W. Vandiver, John Suggs, Andrew Cobb, I. I. Salmon, P. F. Burgess, B. Chambers, John West, Simeon Hembree. In the above named list, the name of Lewis Ballard appears as Moderator in 1835, and J. W. Lewis as Moderator in 1839.

JOHN A. DAVIS

The name of this eminent servant of Christ appears for the first time in the minutes of the Association convened at Stekoe Church, Rabun County, Ga., Sept. 17,

1831, as a delegate from Poplar Springs Church. He preached the Introductory sermon in 1836, and was elected Moderator at the session held at Holly Springs Church in 1838, which position he filled, first and last, for fifteen years. At the session held at Hunters Creek Church in 1855 he was relieved as Moderator and suitable resolutions were passed expressing the thanks of the body for his long and efficient service as their presiding officer. He, together with other ministers, was employed for many years to travel and preach in the destitute territory within the bounds of the Association. Strange to relate, after an active life spent in earnest efforts and at great sacrifices upon his part to build up the cause and spread the Gospel, when he was a very aged man his mind became greatly disturbed on the subject of the ladies wearing jewelry, but more especially on the subject of Free Masonry, and finally about the year 1866, he, together with W. F. Bowers (later known as "Uncle Bill") declared himself no longer of the body. He then established what he was pleased to call his "Reformation Church." He organized a few followers into a church near his home four miles below Toccoa on the Elberton Railroad, and known as "Philadelphia." Also, he built up a like organization on the plat of ground where the dwelling house of Mr. Earl Camp now stands, about one-fourth of a mile from where Ebenezer Church stood at that time.

There was another organization near where the town of Canon is built, but the writer does not know the exact location. These little organizations had a kind of sickly existence for a few years, and after his death became extinct. The organization near Canon may still have an existence, but the writer is under the impression that after the death of W. F. Bowers that body passed out of existence.

Where John A. Davis was born, where he first joined the church or when or where he was ordained to the ministry we have no knowledge. He was quite an aged man in 1869, when the writer saw him the first time, and only preached occasionally. He was regarded as a very

pure man. His character, both religious and moral, was unimpeachable. His departure from the Association was a source of grief to his brethren who had loved and honored him. It was the mistake of a great and good man.

JOHN G. YORK

From the best information obtainable, which is very meagre, John G. York entered the ministry not later than 1850, possibly as early as 1847. He was ordained to the ministry at Hunters Creek Church. This information was obtained from Rev. William Kelly, with whom the writer of these sketches was intimately associated for a few years previous to his death. He often referred to York as an able minister, and also as a man of fine intellect. The writer never saw John G. York, though ten years old when he left Georgia in 1861. He was elected Ordinary of Franklin County for the fourth consecutive term, and resigned the office when he removed from this state to Alabama. His son, A. J. York, also a minister, now living in Florida, stated to the writer that his father left Alabama and moved to Tennessee, where he died about 1864.

WILLIAM KELLY

William Kelly was born in South Carolina and was a citizen of that state until he reached middle-age. He married a Miss Sally Frazier when quite young. Just when he came to Georgia we do not know. Of his life in his younger manhood he told the writer that he was somewhat wayward. He said that his conduct was such that the church of which he was a member withdrew fellowship from him in his absence, which angered him so greatly that he determined to live and die out of the church. He said he was engaged in a kind of work that

claimed his undivided attention, and while pursuing his daily avocation he thought frequently of his standing as an excluded member, when it occurred to him that the church could get along all right without him, but could he get along without the restraining influence of the church? Reasoning further on the subject, he said that it occurred to him that if the church had done wrong, he was the cause of it. He said he then and there determined to go at the very next conference and ask to be restored to fellowship, which accordingly he did, and ever after lived a consistent Christian life.

He was ordained to the ministry on the 11th day of November, 1850, at Hunters Creek Church, by a Presbytery consisting of John A. Davis, James Brown and F. H. Attaway. He was not a man of wide reading, but he knew the contents of his Bible. The Gospel was his theme not only in the pulpit, but wheresoever he went. He was generally known as a great fireside preacher. His life as a minister was a very active one. He was pastor of quite a number of churches in the Association, some of them several miles from his home, and, sad to say, he preached to these churches for little, and in some instances no compensation. He was employed by the Domestic Mission Board in 1875-76 to travel and preach and act as Colporteur. He was the right man in the right place. He scattered over the territory of the Association a great amount of instructive literature, besides his preaching appointments at school houses as well as in the homes he visited, for it was a custom then to have preaching wherever the preacher went to spend the night. He was a man greatly beloved. To say that everybody loved him would be an exaggeration, for there are people who dislike others upon account of their purity of life, if for no other cause.

He was called from his earthly labors to his Heavenly reward on the 28th day of February, 1880, and was buried at Hunters Creek Church on the day following, being the fifth Sunday in February. After divine service by the writer, and that prince of preachers, Rev. David H. Payne, his body was borne to its last resting

place by the following named ministers: W. M. Rampley, David H. Payne, J. H. Sullivan and J. F. Goode.

The Gospel was his joy and song, even to his latest breath,
The truth he had proclaimed so long was his support in death.

WILLIAM CATLETT

Of William Catlett nothing is known except his connection with the Association in its annual sessions. He must have lived within the territory of the Line Church, near Hollingsworth, in Banks County, and now belonging to the Liberty Association. His name frequently appears as a delegate from that church. He appears to have been quite active in the deliberations of the body for a few years, when his name no longer appears in the list of ministers.

DAVID H. PAYNE

David H. Payne was born in Franklin County, Ga., on Middle River, seven miles West of Carnesville, where he grew to manhood. His father being a wealthy planter and it being the custom in ante-bellum days for the sons of slave holders to work on the farm with the colored laborers, young David was no exception to the rule. It was not considered a matter of great importance in those days that a boy should be educated, hence his educational advantages were very limited, being confined to the common or what was at that time known as the "Old-field schools" of the country. He united with the church at Nails Creek in 1847, and soon thereafter began to exercise in public. He was ordained to the full work of the ministry at Indian Creek in 1854, to which church he had removed his membership when the church was constituted in 1850. He must have been the pastor of churches before his ordination. The writer well remem-

bers hearing his father and mother speak of him as actively engaged in the ministry as early as 1851. He was happily married to Miss Zemily B. Brown, the daughter of a Baptist preacher. He was wise in the fact that he selected a pious woman for a wife, of whom Solomon declares, "She will do him good, and not evil, all the days of her life," Proverbs 31:12. To this union were born nine children. One of the children died in infancy. All of his children have given evidence of genuine piety. His youngest son, William Goss Payne, is a Deacon of New Bethel Church, and uses the office well. Robert Poole, the youngest preacher in our Association, is a great-grandson of his. The writer has heard the ablest preachers in Georgia and South Carolina under conditions when they put forth their best efforts, and he records as his deliberate conviction that David H. Payne was naturally one of the greatest preachers, for his limited opportunities, he has ever known. His person, his countenance, his voice, the throes of his gigantic mind, the conception of his great Christian soul—all proclaimed him great. I visited him often during his last illness. He never failed to tell me to preach at his funeral. He went home in June, 1883. His body rests in the family burial ground near his homestead. A plain monument marks his grave, inscribed only with his name and the simple inscription: "A sinner saved by grace."

JOHN H. ADERHOLD

John H. Aderhold was ordained to the full work of the ministry at Carnesville Baptist Church, Dec. 30th, 1855, by the following named ministers acting as Presbytery: John A. Davis, David H. Payne and John G. York. We presume he was brought up at or in the community of Carnesville, Ga. His father, Abraham Aderhold, was a member and deacon of Carnesville Church in its early history, as appears from the records. The writer remembers hearing him preach when a very small

boy, and was impressed that he believed all he said, and wanted others to believe it. He was a very impressive preacher and greatly beloved. He was employed from year to year by the Domestic Mission Board to travel and preach in the destitute sections of the Association. At the meeting of the body at Liberty, S. C., the body held an election by ballot for a missionary to travel and preach in the bounds of the Association, when on exhibition of the second ballot, J. H. Aderhold was declared duly elected for the term of six months at a salary of \$1.00 per day. He came forward and accepted the work. His report shows that he rendered efficient service. Besides his service as pastor at his home church and other churches in the Association, he was for several years pastor at Blacks Creek and Academy Church in the Sarepta Association. He removed to Gordon County, Ga., about 1866, where he departed this life October 21st, 1868. He was an earnest, zealous and faithful minister of Jesus Christ.

A. W. McGUFFIN

A. W. McGuffin was a citizen of South Carolina. He was educated at Penfield, and the minutes show that he was Moderator of the Association in 1842, and again in 1845. He was far above the average in ability as a preacher. The writer was impressed that he could preach with as few words and make himself clearly understood as any man he ever heard. The great doctrines of grace was his theme, and these he stated clearly and boldly, and never apologized for believing and preaching these doctrines. When the Fork Association (now the Beaver-dam) was organized, he left the Tugalo to go into the organization of that body. He was Moderator of that body from the time it was organized in 1852 until the session at Westminster, 1880, when at his own request he was relieved. The author of this sketch was present as a messenger from the Tugalo. As to the time of his death, we know absolutely nothing.

JESSE BROWN

Jesse Brown was truly a wonderful man in many respects. According to facts gathered from himself and others, his opportunities in childhood and youth were extremely limited. I think he was a native of South Carolina. If so, he came to Georgia when quite a young man. The writer heard him say that he was ordained to the ministry in 1864, but at what church he did not state. He was somewhat abrupt in speech and manner, but he had a magnetism about him which made him popular, and this magnetism (whatever it was) was more manifest in the pulpit than elsewhere. He was what churches now seek after, a *drawing preacher* and his congregation "stayed drawn." He constituted and built the church at Pleasant Hill in 1872, and continued as pastor until 1887, when he moved away to Alabama. He was pastor of a number of the churches in the Tugalo Association: Pleasant Grove, Eastanollee, Poplar Springs and Middle River; besides some churches in South Carolina. The churches always prospered under his ministry. What part of Alabama he made his home, or the time of his death, we know nothing. He was a consecrated Christian man. All those who knew him best had the utmost confidence in his sincerity.

JOHN M. MASSEY

John M. Massey came from the Sarepta Association in 1878, and settled at Carnesville, Ga. He was ordained to the full work of the ministry at Carnesville Baptist Church by a Presbytery consisting of: T. G. Underwood, D. H. Payne, J. H. Sullivan, G. W. Carroll and J. R. Ivie, on the 3rd day of October, 1879. Brother Massey was a noble man and a promising young minister. He died of tuberculosis in Sept., 1881. He was a young man of far more than ordinary mental endowments. Why one so promising should be taken off so early in life is

one of those mysteries that staggers us, but we shall know, for in the light of the Throne no dark mystery can live.

THOMAS CRYMES

Thomas Crymes spent his boyhood, as he has told the writer, until he was twenty years of age, about equally in Alabama and Georgia. He entered the service of the Confederate States in 1861, and served as a private soldier until the Confederacy collapsed in 1865. Upon his return home he was elected Tax Receiver of Franklin County, which position he held for four years. He was elected to the Lower House of the Legislature of Georgia in 1874, which position he filled for one term. He was ordained to the ministry at Carnesville Baptist Church, Dec., 1866, by D. H. Payne, H. M. Barton and J. H. Aderhold. He was a man of superior ability, and for a dozen years was easily the most popular preacher in the body. His tall, erect form, his flashing blue eyes, his musical, shrill voice, his wonderful command of language, are still fresh in the memory of people now living. How beautiful this side of the picture! But, alas, there is another side; hush and tread softly, we dare not further go, for those then living know his sad story. He went down under the dark cloud of intemperance, and here let us draw the veil.

JOHN G. BRYAN

John G. Bryan came to Georgia from North Carolina in 1864, and settled on a farm on Crocketts Creek, in Franklin County, Ga. He was pastor of Indian Creek, Middle River and Nails Creek, and one year at Carnesville. After ten years he sold his farm in Franklin and settled on a farm in Banks County, on Hudson River, about five miles above Homer, where he spent the remainder of his earthly life. Though an old man when he moved to Banks County, such was his love for the

cause, that he still engaged actively in church work. He founded and built up the church at Silver Shoals, after he was more than seventy-five years of age. This church is now one of the most flourishing churches in the Enon Association. He also constituted the church at Belton, on the Southern R. R. He was an untiring worker and did most of his preaching for little or no compensation. He passed away about 1902, in full hope of a blessed immortality.

Mark the perfect man and behold the upright, for the end of that man is peace.

J. H. SULLIVAN

J. H. Sullivan was born and reared in South Carolina, within the bounds of the Saluda Association, and was educated at Penfield. About what time he entered the ministry we have no knowledge. He came to Georgia about 1869. He was pastor of Indian Creek Church for nine consecutive years; also Hunters Creek, Clarks Creek and perhaps other churches. He held the office of Tax Receiver for four years. In 1882 he removed to Madison, S. C., and engaged in the mercantile business and amassed a considerable fortune. After his removal to South Carolina, I think he never was actively engaged in the ministry. He took an active part in organizing and supporting the church at Madison, near his home. He departed this life very suddenly late in December, 1899. I think he was about sixty years old at the time of his death. The writer preached his funeral on Sunday afternoon, the day following his death. He was truly a lovable man and always cheerful. "The memory of the righteous is blessed."

ASA AVERY

Of Asa Avery the writer knows comparatively little. He was a citizen of Hart County, Ga., and I think a member of Reed Creek Church. In 1883 the church of

which he was a member, together with a number of other churches, withdrew from the Tugalo to go into the organization of the Hebron Association, and if he ever attended another session of the Tugalo, I have no recollection of his presence. Where he lived at the time of his death, or what date he passed away, we know absolutely nothing. He was a very affable man. As to his ministerial gifts, nothing is known. His work in the ministry was in Hart County, and perhaps in Elbert County. We think there is no doubt that he was a good and faithful minister of Jesus Christ.

WILLIAM F. BOWERS

William F. Bowers was perhaps the most widely-known of any minister who ever was a member of the Tugalo Association. He was a man of State-wide reputation. He was a member of the Constitutional Convention in 1868. Upon his return home he was elected State Senator of his District, composed of the counties of Hart, Franklin and Habersham. The writer was well acquainted with the subject of this sketch, and was pleased to claim him as his friend. Anyone well acquainted with him would be impressed that he was a very conscientious man and a very devout Christian. He had the courage of his convictions under any and all circumstances. Having had the pleasure of hearing him preach one time only, if his discourse on that occasion was a fair sample of his ability in the pulpit, he would be considered a preacher far above the average. He was a man of wide information, of broad views, and far in advance of the age in which he lived. He was the possessor of a fine library, and to hear him talk on any subject, one would be convinced that he was a man of no ordinary mind. What year he entered the ministry, we do not know, and have no means of ascertaining. He was employed for some time as a missionary under the Domestic Mission Board. He was Clerk of the As-

sociation from 1861 to 1864; was pastor of Indian Creek, Poplar Springs and a number of churches now members of the Hebron Association. His departure from the Association on account of the ladies wearing jewelry, and more especially his violent opposition to Free Masonry, was referred to in the sketch given of the life and ministry of John A. Davis. Now which led the other in this departure, this writer saith not, but there was certainly some leading done. We leave everyone to draw their own conclusions. He departed this life about 1906. Of this we are not certain, for we write from memory. His going off from the Association was a source of great grief to his brethren, who had been associated with him for so many years. They felt they had lost a wise counsellor from the deliberations of the body. The present efficient Moderator, Claude Bond, is a nephew of his.

ALEXANDER H. TERRELL

Whether A. H. Terrell was a native of Georgia or not, we have no knowledge, but have the impression, obtained somewhere, that he was born in North Carolina. Of this we are not certain. The following brief sketch furnished by his grandson, Dr. John H. Edge, is all that is obtainable of the life and service of this great and good man: "Alexander Hamilton Terrell, born April 6th, 1822, died March 11th, 1882. Married to Clarrisa Hunter, Dec. 3rd, 1846. Ordained to the ministry at New Hope Church, 1859."

When the writer was a youth he heard him preach often at New Hope Church, where he was then pastor. This was in 1867. He was tall and handsome; he had a lovely appearance in the pulpit and was very deliberate in speaking. About 1869 he became afflicted and withdrew from the pastorate, though he continued to preach occasionally. In 1874 he was elected to the Legislature from Habersham County, and served one term. Two

years later in private conversation he remarked to the writer then a young man, "No more politics for me." He then advised me to steer clear of politics.

He always attended the sessions of the Association, and took a very active part in the deliberations of the body. He was one of the leading spirits in organizing and building the church at Shiloh, which was constituted about 1880 or 1881. (I write from memory.) Early in 1882 he became seriously afflicted and sent for me. When I reached his home and looked into his face, I was impressed that he was sick for the grave. I spent the night and the next day with him. He told me that he wanted me to preach his funeral, and after divine service he wanted the Masonic Fraternity to bury his body. When I took my leave he held on to my hand for a moment and remarked "All is well." As stated above, in the sketch furnished by Dr. Edge, he fell asleep March 11th, 1882. According to promise and in compliance with his dying request, I preached his funeral on the day following his death, from 2 Samuel 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?" His body sleeps in the family cemetery at the old Hunter homestead on Toccoa Creek. I am now eleven years older than he was at the time of his death. I hope soon to meet him again.

G. W. CARROLL

G. W. Carroll was a most zealous and consecrated minister, and made sacrifices that he might preach the Gospel, that comparatively few are willing to make. He was born and reared and spent practically all his life in Franklin County. When only sixteen years of age he entered the service of the Confederate States, and served until Lee surrendered in 1865, and was present at Appomattox on the day of the surrender. He told the writer that he was converted while in service, in the State of Virginia. He was ordained to the ministry

at Clarks Creek Church in 1878, I. H. Goss, T. G. Underwood, William Kelly and J. R. Ivie acting as Presbytery. He was pastor at Tugalo, New Hope, Beaverdam and Damascus Churches in Banks County, and was largely instrumental in the establishment of the Liberty Baptist Church, near Carnesville, and served the church as pastor for a number of years. His greatest gift was in his wonderful powers of exhortation. In every relation of life he was faithful and true. He filled the office of Tax Collector of Franklin County for one term. He was a minister for nearly thirty years. He passed away at Avalon, Ga., in 1905. Funeral services were conducted by his lifelong friend, W. W. Stowe, and his pastor, P. F. Crawford, and his body rests in the cemetery at Cross Roads, the church he loved so well.

Now he resides where Jesus is, above this changeful sphere;
His soul was ripened for that bliss while yet he sojourned here.

E. P. STONE

E. P. Stone was a man of advanced age when he came to Georgia from South Carolina, in 1888. He was pastor for a short time of a few churches, but owing to the infirmities of age and the loss of his sight, he was never very active in the work while a member of the Association. He was a very affable and companionable man and seemed to feel a deep interest in the cause of Christ. He passed to his reward at his home near Red Hill, some time between the sessions of the Association in 1915 and 1916. As to his early ministerial life, absolutely nothing is known.

W. A. SEGERS

W. A. Segers was ordained to the ministry at New Bethel, in September, 1875, William Kelly, W. B. Brown, James Wilson, J. J. Wilson, David H. Payne and J. H.

Sullivan acting as Presbytery. He served through the war between the States from 1861 to 1864, was twice wounded in the battle at Bakers Creek, and was ever after a sufferer from these wounds, which incapacitated him for an active ministerial life. He was pastor at New Bethel, New Hope and Leatherwood. He was more acceptable in evangelistic work than as a pastor. He always seemed to feel burdens when he assumed the duties of a pastor. He was a fine English scholar and had a fair knowledge of the classics. He followed teaching until he was nearly fifty years old, when he abandoned teaching and devoted the remaining years of his life to looking after his farm. He was a man of fine executive ability, and during his long life accumulated considerable property. Some time in 1922 he laid down a life which had known as much of suffering as comfort. "From sorrow, toil and pain" he is now free. His body sleeps in the cemetery at Prospect Methodist Church, by the side of his wife, who preceded him to the better land about fifteen years ago. He was 86 years old at the time of his death.

M. M. CROW

A better man than M. M. Crow never lived. Smooth, quiet, affable, he enjoyed the confidence of his brethren, and was considered the balance-wheel of the church at Ziden, where he held membership. He was ordained to the ministry on the first day of January 1885, W. J. Purcell and the writer acting as Presbytery. His work as a pastor was confined to his home church, Providence, Shiloh and Middle River, all near his home. He served through the war between the States and contracted a weakness or disease of the lungs, from which he was a great sufferer. Several years prior to his death he gave up all church work and never preached again. He lived an exemplary Christian life. He was 76 years of age at the time of his death, which occurred at his home, in Franklin County, in 1920.

WILLIAM WASHINGTON STOWE

W. W. Stowe was borne and brought up on his father's farm, near Eastanollee Church, where he spent his entire life until his removal to Toccoa a few years before his death. He united with the church at Eastanollee early in life and remained a member of that church the remainder of his life. He was ordained to the ministry in November, 1884, T. J. Stonecypher, W. J. Purcell and the writer composing the Presbytery. From the time of his ordination to the close of his life, he was pastor of his home church, with the exception of three years, when by his request, the church relieved him and called another pastor. He was instrumental in establishing the church at Rock Creek, and served as pastor several years after its organization. He was pastor at New Hope for ten years, also Liberty Hill, Ebenezer. Tates Creek, Ziden and some churches in South Carolina. If he was not a great preacher, he was certainly a good preacher. No man in the section in which he spent his life ever wielded greater influence for good. Wherever he was pastor he had large congregations, and perhaps baptized more converts than any other minister in the Association, considering the circumscribed sphere in which he labored.

He was a good man and true. He and the writer always agreed that the blood of Christ was the remedy and the only remedy for sin. About everything else, almost, we disagreed. He was opposed to the methods employed by our Mission Boards. I was equally as much in favor of our methods, and every enterprise fostered by our Association. We were equally as far apart politically, and if possible, further apart in our likings and dislikings of men and the measures they advocated. With all of our disagreements our friendship never grew cold, our love never was chilled, our feelings toward each other never were strained. It was not strange that I would love him, but how he came to conceive a preference for me is not so easily explained. No one who

understood him would dislike him. Some of our brethren thought he was obstinate, but they were just as obstinate as he, though not quite so bold. He departed this life at his home, in Toccoa, in the year 1915. Funeral services were held at Eastanollee the day following, conducted by W. J. Purcell and J. Fred Eden, Jr. His body sleeps in the cemetery near the church.

Servant of God, well done, rest from thy loved employ,
The battle fought, the victory won, enter thy Master's joy.

L. K. PARHAM

This devoted servant of Christ was the second son of Elder J. B. Parham. His mother's maiden name was Wilson. He was born in Union County, Ga., about 60 years ago. Having been brought up in the nurture and admonition of the Lord, he was converted early in life and attached himself to one of the churches in his native county, and was baptized by his father. In 1890, he moved to Banks County, Ga. and became a member of Webbs Creek Church, where he was ordained to the ministry in 1891, the following named brethren acting as Presbytery: J. B. Parham, W. B. J. Hardman, and C. T. Burgess. He was later called to pastoral care of this, his home church, and during the time of his service, his ministry was signally blessed. He was also pastor at Indian Creek, Hunters Creek, Cross Roads, Clarks Creek and some other churches in the Tugalo Association. He removed to Ila, in Madison County, and was pastor at Ila, Carlton, Shiloh and Providence in the Sarepta Association. Later he made his home at Lavonia, Ga., where he departed this life in February, 1919. Truly "He was a good man."

T. G. UNDERWOOD

The subject of this sketch was born in Elbert County, Ga., the 21st day of October, 1826, and was one of eleven children, five females and six males. His grandfather,

Joseph Underwood, soon after his marriage to Miss Henderson, moved from Culpepper County, Va., to Elbert County, Ga., where he raised a large family. His father, Dr. Joseph Underwood, was the youngest child of Joseph Underwood. His father was united in marriage to Mariah Dunegan, of Habersham County, Ga., in the year 1824, and in 1830 they moved from Elbert County to Habersham. His father was a regular practicing physician, having a very large and extensive practice which caused him to be absent from home most of the time, consequently the rearing of his children mainly devolved upon his wife, who was a woman of small stature, but exceedingly sprightly and active, a firm Baptist, with a lovely disposition, and very much distinguished for her deep piety. Here T. G. Underwood grew up and under several good teachers he secured a thorough English education. Here he studied medicine under his father, and, after practicing with him for four years, he went to Nashville, Tenn., where he graduated with first honors at the Medical College the first day of March, 1854. After his graduation he returned to Georgia and settled in Cherokee County, where he continued the practice of his profession. Often from early youth he had serious impressions on the subject of religion, but was never thoroughly awakened until the death of his praying mother, which was the 19th day of October, 1852. Just before she expired she called him to her bedside, took him by the hand and said: "Good-bye, be a better boy and meet me in Heaven." This, as an instrument in the hands of God, brought deep and pungent conviction, which resulted in conversion, and he was baptized by Elder Thomas M. Kinsey, and became a member of Providence Church, in the year 1855. From this church he moved his membership to Mount Olivet Church, where he was ordained to the ministry on the 29th day of March, 1864, Elders Thomas Burgess, William C. Edwards and William A. Finley composing the Presbytery. He continued the practice of his profession, was pastor of Canton Church and other churches in Cherokee County until the year 1871, when he moved

to Morgan County, Ala., where he remained until February, 1875, when he left in consequence of failing health, and came to Franklin County, Ga., where he resided at the time of his death, on the 30th day of Nov., 1898.

During his stay in Alabama he served a number of churches, and for two years was Moderator of the Cateco Creek Baptist Association. In 1877 he represented the 31st Senatorial District in the Constitutional Convention. He was twice elected to the Lower House of the Georgia Legislature, and served the Tugalo Association as Moderator for a period of twelve years. As a minister he stood high in the estimation of the people generally. He was an unflinching Baptist. In his personal intercourse with his brethren he was kind, never neglecting any because of humble circumstances, nor too much regarding others on account of any distinction recognized in worldly society. As a speaker he was clear and pointed, and delighted to dwell upon the doctrine of salvation by grace, and kindred doctrines. He was twice married, the first time to Rebecca C. Cantrell, of Lumpkin County, Ga., and afterwards to Judith Ann Clayton, of South Carolina. He was the father of eleven children, four sons and seven daughters. In personal appearance he was above medium height, with black hair and eyes, rather dark complexion, of a nervous temperament, social, kind and hospitable in disposition. Court was in session at the time of his burial. Judge Hutchins adjourned court for the day, that his friends might attend the burial. After funeral services, conducted by the writer, the body was turned over to the Masonic fraternity and interred with the usual formalities, Grand Master Shannon presiding.

The foregoing sketch is taken largely from a brief diary kept by Dr. Underwood, and furnished by his daughter, Miss Callie Underwood.

JOHN MOORE

Of the early life of John Moore we know absolutely nothing, nor have we any means of obtaining any information. When the writer was seven years old he well remembers his being a frequent visitor in his father's home. He was at that time an old man. He lived on his farm, in Franklin County, nine miles west of Carnesville, on the Carnesville and Gainsville public road. He was considered a minister of far more than ordinary ability. He was a Doctor of Divinity and was said to be one of the most thoroughly educated men of that time, being a graduate, but of what College or University nothing is now known. His son, V. A. S. Moore, who spent his life on the farm where he was brought up, and who died about 1915, once showed the writer of this sketch his father's Hebrew Bible. He enlisted as a private and entered the service of the Confederate States in 1861, and died at Savannah, Ga., in November following. The writer remembers hearing a report soon after his death, that such was the reputation he had made as a minister during his brief life in Savannah, that a delegation was sent from the First Baptist Church, requesting that his body be turned over to the church for burial, which was granted. His son, James M. Moore, who went to Mississippi about 1860, was for many years a prominent minister in that State. He died about fifteen years ago. At the session of the Association in 1862, the following resolution was drawn up and signed by W. F. Bowers and D. H. Payne, and was adopted and entered on the minutes:

We find that God in His providence, since our last session, has broken the tie that here upon earth united us, the Christian part as well as the general community, to our much beloved, aged brother, John Moore. The subject of this report by his unwavering energy in the cause of Christ, peculiarly distinguished himself as a devoted man of God by labors of love as a minister of Christ, not only in the pulpit, but upon all occasions. He particularly evinced, to all discerning minds, his efficiency as an able instructor in the great truths and doctrines of the Bible. And in the close of his life he proved that he not only esteemed the cause of Christ,

but that he was a patriot indeed, in this that he at a very advanced age in life sacrificed the comfort of home and the social intercourse of friends, and entered the service of his country in defense of its rights, and enduring for a short time the privations of the camp, died a soldier's death. We bless the name of God for the lives of such men, though they are not in person with us to instruct, yet their examples are before us to teach us how Christians ought to live.

THOMAS H. HATHCOCK

Thomas H. Hathcock was born Dec. 1, 1827. Died March, 1891. Was married to Sarah A. Hathcock Nov. 23, 1848. He was ordained to the ministry at Middle River Church, but the record makes no mention of the date. (He told the writer that he was ordained at Middle River.) He was a man of fine executive ability and accumulated a handsome estate. Being in easy circumstances he dispensed hospitality with a bountiful hand. He delighted to have his friends visit him and took pains to make their visit enjoyable. He was of a cheerful disposition and always made everyone feel better for having met him. As stated above, he departed this life March 1, 1891. The funeral service was conducted by the writer of this brief sketch. His body rests in the cemetery at Indian Creek Church.

H. M. BARTON

H. M. Barton was a native of South Carolina, and spent his long and useful life at Fair Play, in that State. According to Garrett's History of the Saluda Association, he was actively engaged, in the earlier years of his ministry, as a pastor in that body, and quite prominent in the deliberations of the Association. His name first appears in the minutes of the Tugalo about 1850. At the Session in 1856 he was elected Moderator, which position he filled first and last for 18 years. When the

Beaverdam Association was organized in 1881, he, with the church of his membership, left the Tugalo and became a member of that body. He was both an able and earnest preacher of the Gospel, and was pastor of several churches both in Georgia and South Carolina. We have no knowledge of the exact date of his death, but writing from memory, we think his death occurred about 1889.

W. H. ARIAIL

W. H. Ariail was a native of South Carolina. At what time he came to Georgia and settled on Nails Creek, where he lived until his death in 1894, we do not know. He was a citizen of Georgia as long ago as the writer can remember. He was baptized into the fellowship of Nails Creek Church in August, 1860, (he was the first person I ever saw baptized), by David H. Payne. Up to the time of his uniting with the Baptist church, he was a Class Leader in the Methodist Society. When inquired of by the writer of this sketch why he joined the Baptist Church, he said that Payne taught him the way of the Lord more perfectly than he had ever been taught; that upon investigation he learned that he had always been a Baptist, only he didn't know it. The only licensed minister, he was a very useful man. He was a man of great influence in his home church and was always on the right side of every question, and a man of unusual firmness and decision of character. He passed away in 1894. His body sleeps in the cemetery at Nails Creek, the church he loved so well. "Precious in the sight of the Lord is the death of his saints."

L. B. NORTON

This aged and highly esteemed minister of the Gospel was born in Franklin County, Ga., and spent his long and useful life in Franklin and Banks Counties. As long

ago as 1857, he was a middle aged man and actively engaged in the ministry. He was truly a pioneer preacher. He organized the Church at Harmony, near Hollingsworth, in Banks County, Tate's Creek, in Habersham (now Stephens County) and later at Corinth (now extinct). His life for about seventy years was given to the ministry, and it was given, for he received little or no compensation for his services. He passed away in 1917. Supposed to be at the time of his death about one hundred years of age. "Blessed are the dead who die in the Lord."

SAMUEL ISBELL

Samuel Isbell was a minister for about thirty years, and, according to the records, must have been a preacher who obeyed the injunction of our Saviour, "As ye go, preach," for the minutes show that he was abundant in labors for his Lord. He was indeed a most lovable man. As a missionary under appointment of the Domestic Mission Board, he was wonderfully successful in leading souls to Christ. He was called to his Heavenly reward some time between the sessions of the Association of 1877 and 1878. Appropriate resolutions upon his death were read and adopted at the session of 1878.

Now he resides where Jesus is, above this changeful sphere,
His soul was ripened for that bliss, while yet he sojourned here.

HENDRICKS HAYES

Hendricks Hayes was above the average preacher in ability. When or where he was ordained to the ministry we have no means of ascertaining. We presume his ordination was at Liberty Hill, but this is conjecture. He fell in battle in defense of his country at Waynesboro, Ga., in 1864. At the Association in 1865, appropriate resolutions were adopted by the body, relative

to his death. The writer of this brief sketch never saw him, but gathered what knowledge he has of his life and labors from Rev. William Kelly, who told the writer that he went to Waynesboro and brought his body home. He was a great admirer of Hendricks Hayes, and frequently referred to his faithfulness as a minister and kindness as a neighbor. His body sleeps in the family burial ground at his homestead, four miles south of Toccoa near the "Covered Bridge," across Broad River.

Victorious his fall, for he rose as he fell;
With Jesus his Saviour, forever to dwell.

J. T. W. VERNON

J. T. W. Vernon came from the Saluda Association to the Tugalo, but at what time we have no means of ascertaining. He was an old man when the writer first saw him in 1870. He was a bold and fearless preacher. He made no apologies for being a Baptist. He seemed to court controversy rather than shun it. Some people thought that he was too much so. We know of no better way to describe him than to say, he was an unpolished diamond, for in private life and in the homes of his brethren, he manifested the most tender and loving disposition. He was rough in speech and manner, but possessed sterling qualities of head and heart. When the Hebron Association was organized in 1883, he, with his church, left the Tugalo and became a member of that body and never attended another session of the Tugalo. He passed away at his home near Hartwell, Ga., about the year 1901, at a very advanced age. He was a great man in Israel.

P. S. WHITMAN, D.D.

P. S. Whitman was a native of Iowa. He was somewhat advanced in age when he first came to Toccoa, in 1874. He was graduated from Brown University, but

at what date we have no means of ascertaining. He married a Miss Caroline Crane, of Wilkes County. He was a great educator and was engaged mainly in teaching up to the beginning of the war between the States. He was a man of fine executive ability and amassed a very large fortune, which he devoted to the cause of education and to religious purposes. He told the writer that he had given \$10,000.00 to Brown University, \$2,000.00 to Mercer and \$2,000.00 to Furman. He proposed to build and equip a Baptist School at Toccoa, on condition that the Tugalo, Mountain, Liberty and Clarksville Associations would contribute one-half the funds and he one-half. They paid little or no attention to his offer. He then gave all his property at Toccoa to a school at Belvidere, Iowa, where he was principal before the war of the Sixties. He was an exemplary man, a fine writer and an earnest advocate of education. He departed this life, if my memory serves me correctly, about 1901.

HENRY WOOD

Henry Wood was a native of England. At what time he came to the United States we have no knowledge. He was an aged man when he came to Georgia from South Carolina, and settled on Indian Creek, in Franklin County, Ga., where he spent the remainder of his long and useful life. For a few years after his removal to Georgia, he was actively engaged in the ministry, was pastor of Nails Creek Church, where he was a member; also at Indian Creek near his home, and perhaps some other churches. He was a very devout man and a good preacher. His last pastorate was at New Bethel, when he was more than eighty years of age. He passed away at the home of his grandson, J. W. Payne, in September, 1888. Funeral services were conducted by the writer. His body reposes in the cemetery at Indian Creek Church.

The hoary head is a crown of glory, if it be found in the way of righteousness.

J. L. FIELDS

J. L. Fields was a young teacher in the common schools of Franklin County, when the writer first formed his acquaintance, and had only recently entered the ministry as a licentiate. This was in 1885. If I am correctly informed, he came to Franklin County from Hart County. He was a young man without means, but with a determination to get an education. He was graduated from Furman University, at Greenville, S. C., about 1889, and from the Seminary at Louisville, Ky., about 1894. After his graduation he settled in South Carolina within the bounds of the Saluda Association. According to Garrett's History of that body, he greatly endeared himself to the churches. He resigned his work in October, 1895, to become pastor of Second Baptist Church at Athens, Ga. Later he was pastor at Monticello, and still later at Covington, Ga. In January, 1900, he bought a small farm near Carnesville, Ga., and until 1909, was pastor of churches in Franklin, Hart, Madison and Banks Counties, at which time he sold out and moved to Texas, where he was actively engaged as a pastor until about 1916, when he was attacked with pellagra. He then returned with his family to South Carolina, where he passed away in 1916, or possibly early in 1917. He was a man of broad mind and always on the right side of every moral question. He was a very sweet-spirited man, always ready to make concessions for the sake of harmony, but under no circumstances could he be induced to sacrifice principle. He was a good preacher, a safe counselor, and was allowed to see the pleasure of the Lord prosper in his hand.

W. R. WELLBORN

According to tradition, W. R. Wellborn was reared and educated somewhere in Middle or perhaps Lower Georgia. He came to Franklin (now Banks) County

some time in the early part of the nineteenth century as a young physician, and later was married to Melissa Bush, only child of "Buck" Bush, one of the wealthiest men in Franklin County. When or where he was ordained to the ministry, nothing is known. In all probability, his ordination took place at Grove Level Church, a member of the Sarepta Association, his home being near that church. He later in life became a member of Nails Creek Church, and from 1840 to 1850, according to the record, was their pastor most of these years. He was engaged very actively as pastor of churches, and according to the minutes, was quite active in the deliberations of the Association. He was the author of an essay on "The Importance of Sabbath Schools," which was printed in the minutes, and which would be of interest if printed in our Sunday School Literature of today. He also engaged actively in the practice of his profession, until upon account of advancing age, he withdrew from the practice except at his office. He passed away at his home, five miles west of Carnesville, Ga., in 1880, being at the time of his death more than 85 years of age. His body reposes in the cemetery at Indian Creek. The facts contained in the foregoing imperfect sketch were gathered by the writer from M. W. Gillespie, T. C. Lecroy, J. M. Payne, David H. Payne and others baptized by him when young men. He and John Moore were the only ministers of the Association of sixty-five years ago, who were called educated men, they both being graduates.

M. E. PORTER

M. E. Porter, eldest son of Deacon Samuel A. Porter, was brought up on his father's farm, near Liberty Hill Church, in Franklin County, (now Stephens), and was educated in the common schools, and later, when a young man, was graduated from the High School at Carnesville. He followed teaching as long as he lived, and was a success as a teacher. He was also pastor of churches

in connection with teaching, and was considered an able minister for a beginner. He went home in 1895. The going of one so useful and young is one of those mysteries that we cannot solve. D. B. Porter, pastor of the church at Baxley, is his brother. His body sleeps in the cemetery at Liberty Hill.

In the Sweet-Bye-and-Bye, we shall meet on that beautiful shore.

J. J. WILSON

J. J. Wilson was a native of South Carolina, and was reared somewhere in the bounds of the Saluda Association, where he first entered the ministry. By whom or where he was ordained to the ministry we have no knowledge. His name is frequently mentioned in Garrett's History of that body. He was a son of James Wilson, whose brief biography is contained in Garrett's History. He came to Georgia in 1860, and settled on a farm on Hudson River, in Banks County, where he spent the remainder of his long and useful life. He was an able expounder of the Word of God, and was strictly a doctrinal preacher. He was actively engaged as a pastor at Double Branch Church, Indian Creek, Homer and some other churches. He founded the church at Webbs Creek, near his home, now one of the most efficient and flourishing churches in the Tugalo Association, and their pastor at the time of his death in December, 1882. Funeral services were conducted by his pastor, that prince of preachers, D. H. Payne. His body reposes in the cemetery at Webbs Creek, where the bodies of many of his neighbors, in whose midst he had lived so long, and who loved him so well, sleep. He was truly a great man in Israel. One of our promising young preachers, G. F. Wilson, is a grandson of his. He also has another grandson who is a prominent minister, — Wilson, who is somewhere in the northwestern states.

W. B. BROWN

W. B. Brown came to Georgia from North Carolina in 1869, and settled on a farm in Banks County, on Nails Creek. Soon after his removal to Banks County he identified himself with the church at Nails Creek, where he retained his membership until his death in 1888. Owing to the infirmities of age, he was never actively engaged in the ministry after he became a member of the Association, though he preached occasionally. He was a man of unusual firmness and decision of character and an unflinching Baptist. Funeral services were conducted by John G. Bryan, his lifelong friend and co-laborer in North Carolina. He was truly a great man in Israel.

T. J. STONECYPHER

T. J. Stonecypher was a native of Rabun County, Ga. He came to Franklin County late in the year 1882. He was somewhat advanced in life at that time. He was pastor at Eastanollee and Ebenezer Churches, in the Tugalo Association, and perhaps some other churches. He told the writer of this sketch that before his removal to Franklin County, he was actively engaged as a pastor in the Mountain Association. He was a man of unimpeached character, and an unflinching Baptist, a kind neighbor and good citizen. Like most Baptist preachers, he had but little of this earth's goods, but was rich in faith, which, after all, is the only true riches. He entered into rest about fifteen years ago. An aged widow (his second wife), and several sons and daughters survive him. This sketch is very brief, owing to want of material.

JOHN C. ALRED

The subject of this sketch was somewhat advanced in life before he entered the ministry. He must have been 60 years of age. He was ordained to the full work of the

ministry at Carnes Creek about thirty years ago. He was a great singer, a fine Sunday School man, and an active church worker. He was for a number of years County Treasurer of Habersham County, and possessed the confidence of the citizenship of the county generally. He was never very actively engaged in the ministry, owing to his advanced age at the time of his ordination.

His ministerial labors consisted for the most part in assisting the pastors in revival meetings and filling their appointments as occasion required. He spent most of his long and useful life in Habersham County in the section of country adjacent to Toccoa.

He was born July 29, 1839, and departed this life August 6, 1920, being at the time of his death 81 years of age. His body reposes in the cemetery at Shiloh church, four miles Northeast of Toccoa.

REV. W. J. PURCELL

The beloved brother whose name stands at the head of this sketch, fell asleep on Wednesday, December 5, 1923, at his home near Liberty Hill Church, five miles south of Toccoa, Ga.

He was born in Rabun County, Ga., on the 2d day of November, 1857. Nearly three score and ten years he lived among mortal men, and is now gone to live forever among the immortals.

His childhood and youth was spent amid the inspiring surroundings of the mountains of Rabun and White counties. In 1875 his father removed from White county to Franklin county, and settled on a farm near Tates Creek Church. It was at this church that this writer first met him. A friendship between us was then formed which persisted to the end—a period of 48 years.

Bro. Purcell professed religion and united with the Tates Creek Baptist church in August, 1876. He was ordained to the full work of the gospel ministry by this church in 1878, and became her pastor the following

year, which relation was continued until December, 1885.

About 1886 he settled in the Liberty Hill community, and later removed his church membership to this church, where he held his church fellowship the remainder of his useful life.

He was happily married to Miss Ella Mitchell, daughter of the late Elisha Mitchell, near Martin, Ga., who together with six daughters and two sons survive him, two of the children having died in infancy.

His pastorates were in the Tugalo, Clarkesville, Liberty, Hebron and Beaverdam Associations, but was mainly confined to the Tugalo. His pastorate in the Beaverdam, S. C., Association, was at Beaverdam Church near Fair Play, embracing a period of several years. Reed Creek, Bowersville, Holly Springs, Rehoboth and Shoal Creek, in the Hebron; Bethlehem in the Clarkesville; Shiloh and Tates Creek in the Liberty. He was pastor of the following named churches in the Tugalo for a longer or shorter period: Hunters Creek, New Hope, Ziden, Cross Roads, Clarks Creek, Pleasant Grove, the Second Baptist, Toccoa, and New Bethel. His long pastorals have been Poplar Springs. This pastorate was a great joy to him. The writer was leaving that church to go to Nails Creeks. The Poplar Springs brethren asked the retiring pastor to recommend a man, and he recommended Bro. Purcell without reserve. The Church called him by an unanimous vote. It was a most happy and successful pastorate for both pastor and people. It continued for at least 27 consecutive years; and my impression is that it was longer.

First and last, he was pastor at Middle River 33 years, and Liberty Hill 21 years.

He was Moderator of the Tugalo Association 13 years. His active ministerial life embraced a period of 44 years.

Bro. Purcell's controlling moral characteristic was his trueness, as the needle points to the pole; so his moral nature to what he thought was right. He could not be swerved from what he conceived to be right. He was ever ready to make concessions for the sake of harmony when no principle was involved, but where he did think

right principle was involved he was "unshaken as the sacred hills, and firm as mountains be." His preaching was strictly evangelistic, always holding up Christ to the lost as the sinner's only hope of salvation. There was a magnetism about him which the writer cannot describe, but it was a magnetism which drew large congregations, and they remained drawn.

He was greatly beloved by the young people of his congregations, and it is not exaggerating to say that he has baptized more people than any minister in the history of the Association.

Some one has said that if you would know the real man, find out what his home life is. If this be true, then he was a model man; for he was a patriarch in his family. He was gentle and affectionate to his companion, kind and indulgent toward his children, at the same time firm in his discipline. "His children rise up and call him blessed, his wife, and she praiseth him."

His central intellectual characteristic was his penetration and memory. Few men could reach conclusions more readily, more clearly or more accurately in a matter with which he was confronted, and few men remembered so long and well what was seen and learned.

As a preacher, Bro. Purcell was not profound, but clear and simple; always adapting his preaching to his particular audience, always manifesting more concern for the salvation of the lost than for the homiletics of his discourse, or the rounding out of beautiful sentences, though he was by no means rude or coarse, for he possessed much of real refinement.

As a friend, he was unaffected, companionable, interesting, and always dependable.

After divine services, scripture reading by E. H. Kelley, prayer by W. T. Holcomb, brief talks by G. C. Steed, R. L. Davis and the writer, closing prayer by J. S. Hartsfield, his body was laid to rest by the Masonic Fraternity in the cemetery at Liberty Hill. All his family were with him when the end came, which was calm and peaceful.

For 48 years we have been true yoke fellows, together

we have preached, together we have prayed, together we have rejoiced. He is gone to his reward and I am left alone, and yet I am not alone for God is with me.

“A few more storms shall beat on this wild rocky shore,” and then I shall join my dear old brother in happy union on the other shore, “And we shall be where tempests cease and surges swell no more.”

CONSTITUTION OF THE TUGALO ASSOCIATION

1923

As it has been found expedient for the churches of Jesus Christ, within convenient distance of each other, to be in some way associated, in order to promote mutual piety and secure unity of faith, harmony of feeling and concert of action in religious enterprise; we do hereby set forth the following articles as the basis on which the said churches propose to associate.

ARTICLE I

Those members who are regularly chosen by the churches in the Union shall compose the Association, and the members thus chosen shall produce letters from their respective churches, certifying their appointment together with the usual statistics provided for in letters.

ARTICLE II

The Association shall have a Moderator, Assistant Moderator, Clerk and Treasurer, who shall be chosen by majority ballot of the members present, annually, who shall act until their successors are elected, and that the Moderator and Assistant Moderator be eligible for service for not more than two years consecutively.

ARTICLE III

Churches may be admitted into this Union by letter and messengers; and upon examination, if found orthodox and orderly, shall be received, the Moderator extending the right hand of fellowship.

ARTICLE IV

Every church in this Union shall be entitled to three messengers and an additional messenger for every fifty members over the first hundred.

ARTICLE V

There shall be an executive committee of two from each district, together with all resident pastors. The committee shall have charge of all the interests of the Association between sessions.

ARTICLE VI

Members attending other Associations may report themselves as correspondents.

ARTICLE VII

This body shall be governed by Mells "Parliamentary Practice."

ARTICLE VIII

The Constitution and by-laws may be amended by two-thirds' vote of the members present, when it is deemed necessary.

ARTICLE IX

This Association will not retain in its fellowship any church which tolerates, aids, or abets the manufacture, sale or use of intoxicants, by its members; nor a church which is out of accord with our denominational work.

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